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THE
GENTLEMAN'S MAGAZINE
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BEING
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THE *GENTLEMAN'S MAGAZINE* FROM 1731 TO 1868.

EDITED BY
GEORGE LAURENCE GOMME, F.S.A.

MANNERS AND CUSTOMS.

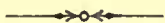
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INTRODUCTION.



THE present volume (as its successors will be) is something more than a mere volume of selections. It aims at reproducing from the old *Gentleman's Magazine* all that is really of value on the subject of which it treats—manners and customs. This, perhaps, is hardly the place to expatiate on the value and interest of the world-known journal we are now dealing with ; and it is, moreover, not at all necessary. Everybody knows the *Gentleman's Magazine*—knows it and values it. The idea of printing selections from it was first suggested by Gibbon, the historian, in a letter dated from Lausanne, Feb. 24, 1792, and printed in the January number of 1794, pp. 5, 6. The paragraph is as follows : “ I am tempted to embrace this opportunity of suggesting to you the ideas of a work which must be surely well received by the public, and would rather tend to benefit than to injure the proprietors of the *Gentleman's Magazine*. That voluminous series of more than threescore years now contains a great number of literary, historical, and miscellaneous articles of real value ; they are at present buried in a heap of temporary rubbish ; but if properly chosen and classed they might revive to great advantage in a new publication of moderate size.”

And again, in 1799 (Part ii., p. 754), a correspondent, V., suggests a similar undertaking.

Dr. J. Walker, in 1809, first acted upon this hint, and issued four volumes, 8vo., of *A Selection of Curious Articles from the Gentleman's Magazine*. But the great drawback of these volumes is that they contain “ selections ” only—there is no idea of “ collection,” and the reader is therefore at the mercy of the taste and discrimination of the editor ; and hence, when the selections are all read, there is

nothing to satisfy the student ; he has still to search up and down through the 224 volumes of the original.

Acting upon Gibbon's suggestion to "choose and class," I have attempted in the present reprint to gather together all that is to be found in the *Gentleman's Magazine* upon any given subject. This has its disadvantages, I am well aware. The old writers were hopelessly unscientific, and it is necessary to caution readers against the too ready acceptance of comparisons, derivations, and theoretical accounts of the origin of customs or objects of antiquities. But still, irrespective of these faults, there is the value and interest of a mine of wealth which is, on the whole, unequalled. The old *Gentleman's Magazine* was the receptacle of the current news and observations of the day, just as *Notes and Queries* or the *Times* is now, and hence we find enshrined in these pages facts which would have otherwise been irretrievably lost. In every case I have sought as far as possible to keep to the original spelling, the original phraseology and thoughts, and I have as little as possible mutilated or split up any of the communications. They stand in these pages as they stand in the original.* They do not pretend to give to the antiquary or to the folklorist of to-day a scientific exposition of manners and customs ; but they do pretend, nay, they claim as of right, to give what the antiquary and folklorist of to-day cannot obtain elsewhere, namely, a vast quantity of material collected from sources which are now no longer available. If the general reader will therefore avoid adopting the theoretical errors these writers of old have sometimes fallen into, and will look upon what is here offered to him as simply what it is—unworked and raw material—there will be every reason to hope that this volume and its companions may be found of the utmost service to antiquarian studies.

I have not thought it necessary to add many notes to the text. If once I had begun to annotate as fully as might well be done, even from the works published by the Folklore Society, the book might have been increased to almost double its size ; and I have therefore contented myself with giving just such information as served to supply what the text may have left out, or which was necessary to its proper

* The usefulness of this is well illustrated by the many peculiar expressions used by the older writers, as, for instance, on page 62, where the writer says, "We answered them with such sincerity, *I shall have a twist in my hat* as long as it lasts."

understanding. I have carefully checked the classical and other quotations as far as possible, and added such bibliographical information as seemed necessary to the right understanding of the references. All such additions as have thus been made are inserted between square brackets to distinguish them from the original text. In the articles on London Pageants I have substituted the page of this volume for the page of the *Magazine* in those cases where reference is made by Mr. Nichols to preceding articles throughout the series. This will facilitate reference.

The present volume will be found to contain a considerable amount of information on the manners and customs of our forefathers which has not been made use of by the authors of books on this subject. Although, of course, it does not pretend to be exhaustive in any subject, there is sufficient to give a very definite conception of many of the habits and ways of those who have gone before us, and in the arrangement of the material one of the chief objects has been to make this as clearly shown as possible.

i. Social Manners and Customs.

The group of extracts which fall under the heading of social manners and customs may be thus divided :

- Customs of a certain Period.
- Miscellaneous Customs connected with certain Localities.
- Agricultural and Land Customs.
- Marriage Customs.
- Funeral Customs.
- Birth Customs.
- Pageants.
- Feasts, etc.

Miscellaneous Customs.—These, to a considerable extent, speak for themselves, and will be found of great interest. The first three items relate to the manners and customs of a late period of English history, and among the higher classes. When we come to the succeeding items, we find several very important contributions to folklore. The

Scottish wedding is clearly a survival of the primitive bride-capture ceremony, which Mr. McLennan has worked out. The washing of feet at marriages is curious, and has been alluded to in Napier's *Folklore of West of Scotland*, p. 47, Gregor's *Folklore of North East of Scotland*, pp. 89-90, and my own *Folklore Relics of Early Village Life*. The manners and customs of Herefordshire constitute a very acceptable addition to our local collections of folklore, because there does not appear to have been anything very comprehensive collected from this county. The objection to the borrowing of fire on Christmas-day leads us into the widespread cult of fire-worship. The writer's comparison with classical customs must not of course carry with it the inference that the English custom is derived from the classical, for both come from a common Aryan home. The assemblies on tumuli for the purpose of holding "anniversary honours and sports" are no doubt survivals from ancient times, when the tumulus was very often the centre and scene of large congregations of villagers assembled for the purpose of paying honours to the dead chieftains of their tribe, or for the purpose of carrying on the political functions of the community. I have touched upon this latter subject in my work on *Primitive Folkmoets*. In the paper on the customs of the Forest of Dean it will be observed that we meet with the same notion that fire must not be taken out of the house on Christmas-day, already alluded to above; and the statement as to the wonderful tales related of wizards and the like explain to the folklorist of to-day that the peasantry of England have only recently lost, even if that is, alas! the fact, the traditions we should have gladly welcomed.

Agricultural and Land Customs.—Passing over the shepherds' customs as being rather curious than important, the reaping and harvesting customs in Devonshire clearly take us back to the primitive village communities, when neighbours were co-sharers in the toil and in the harvest. Bit by bit the community of living has given way before individual ownership and enterprise, but it has left among the village "manners and customs" traces, such as we have here, which show that neighbours, now helping according to custom, once helped as of right in the common interests of the village. The paper on Landmarks and Boundaries leads up to a very wide and important subject not yet fully dealt with, but reference may be made to Sir Henry Maine's *Village Communities in the East and West*, and

to my *Primitive Folkmoths*, for the outlines of the subject. The Ducking Stool and Parish Stocks are two village institutions which have received much elucidation.

Marriage Customs.—The collection of marriage customs is very instructive. Commencing with a notice of the rubric of the marriage ceremony, a subject which requires critical and comprehensive treatment, we come upon evidence in Ireland of what has already been noticed in Scotland, of the ancient and significant ceremony of bride capture. The next article on the Irish wedding gives some important evidence on the group-origin of marriage customs which I have attempted to work out in my *Folklore Relics of Early Village Life*—the women retaining their maiden names and changing their husbands (if they wish) every year. This is clearly the community of wives which is to be noted among very early races, and which has lasted down, in some modified shapes, to the borders of civilization. The Cardigan Weddings, the Bidding Wedding, the Bridewain in Scotland, are all contributions to that evidence of the archaic village marriage which I have collected together in my book as above mentioned.

Pageants.—This division is one of the most important in the volume. Mr. Nichols's papers are the best bibliographical information which we have upon the subject, and they deserve a considerable amount of attention. Quite apart from the literary value of these pageants, there is the municipal and dramatic value to consider, two aspects which have not yet been dealt with as the subject deserves. Absurd and far-fetched as many of these pageants must inevitably be, considered from a literary point of view, a study of them would reveal many curious facts connected with the old municipal life of London, and facts, too, which are not to be obtained from official records and documents. And when it is considered that the dramatic instincts of our nation began in these popular displays, it is not a little important to note the progress of municipal pageants, and its bearing upon the history of the legitimate drama. Mr. Fairholt has done a great deal towards eliminating the history of this curious subject in his volume of *London Pageants*, published by the Percy Society; but he has not done all that there is to do. The papers here collected by Mr. Nichols, besides their bibliographical value, telling us something about Dekker and Taylor, the water-poet, who, at all events, have a recog-

nised rank in literature, will enable the student of municipal life and customs, and more especially of London municipal life, to go at once to a source of information which is as rich as it is unworked.

ii. Local Customs.

The position of purely local customs in the science of folklore has never been properly recognised. A custom once prevalent throughout a nation or a tribal settlement may die out gradually until it is represented only in a few isolated places, or, it may be, in a single place. Still, this meagre representation is of importance. It is the only clue to the archaic original. In another way, local customs present to the student variants of customs in their process of development under the surrounding influences of civilization; and a proper study of the forms of variation will teach us to look for, and will enable us to measure the scope of change in, the variations of other branches of folklore which do not possess any intermediate connecting links between the primitive form and the civilized form. I have arranged this group, however, topographically, and not according to the folklore value of each item, because this arrangement is best suited to a partial collection of subjects such as can only be presented here. I have added references to Mr. Hazlitt's edition of *Blount's Tenures of Land*. In the cases where he has not consulted the authority here printed, I append a note to that effect, but when a simple reference is made it is to indicate that the passage has been entirely used by Mr. Hazlitt. I may mention that it is not generally known that the curious and well-known custom of the Dunmow Flitch of Bacon is also extant at Wichnor, a fact which points to a more remote origin than mediæval manorial law.

iii. Games.

Although Strutt in his *Sports and Pastimes* has so handled Games as to make the subject specially his own, I think the examples here brought together will indicate that there is much more yet to be done before it can be said that the popular games of our island home have been gathered together in one record. Much historical evidence may be hidden in a children's game; and games indicate, too, the inclina-

tions and ideas of a nation in a manner which is remarkable. Mr. Halliwell-Phillips' *Nursery Rhymes and Tales of England*, and Dr. Robert Chambers' *Popular Rhymes of Scotland*, give much information on the subject, but it will be found that the collection here got together from the *Gentleman's Magazine* forms a not inconsiderable addition to these authorities. The articles on the Beechen Roundels are a valuable contribution to the history of a curious and interesting game.

Many of the contributors write under an initial or *nom de plume*, but the present volume preserves the names of W. Aldis, T. Barritt, W. Bunce, John Carey, John Coleridge, J. Faulkner, M. Green, W. Hamper, S. Hawthorn, J. Holmes, Eu. Hood, H. Lemoine, J. MacDonald, J. P. Malcolm, J. Martin, J. E. B. Mayor, W. A. Miles, L. Morris, J. Nichols, G. Oliver, Samuel Pegge, R. W. Unctt, W. R. Whatton, and W. S. Wickenden. Mr. John Nichols, the founder of the celebrated printing house which is still extant, was born in 1744, and died in 1816. He edited the *Gentleman's Magazine* from 1778 to his death, and his works are well known to antiquaries. Dr. Samuel Pegge, under the anagrammatic name 'Paul Gemsage,' was a constant contributor. Born in 1704 and dying in 1796, he lived to do a considerable amount of antiquarian work, and besides his published books he wrote many papers for *Archæologia*. J. P. Malcolm, writing in 1796, was no doubt the author of *The Ancient History of London*, in 4 vols., 4to, 1802-7, and of *Anecdotes of the Manners and Customs of London*, *Miscellaneous Anecdotes*, and *Lives of the Topographers*. W. Hamper was F.R.S. and wrote *The Life of Dugdale*. He lived 1776-1831. Lewis Morris was a celebrated Welsh antiquary, 1702-1765. J. MacDonald is probably the F.R.S., the only son of the celebrated Flora MacDonald, 1759-1831. He served the East India Company and returned to England in 1800. He is chiefly known by his *Treatise on Telegraphic Communication*. When we come to Professor J. E. B. Mayor's name we touch upon modern times and living men; this is not the place to speak of Professor Mayor's services to literature and to the student world of Cambridge.

It only remains for me to say one word of hope and one of thanks. I hope that the pleasure and profit of this volume will be the same to

those who read it as it has been to me in compiling it, and that its faults may be overlooked from a consideration of the magnitude of the task which it represents. And this leads me to say that I ought not to go on working without acknowledging the constant and never-flagging assistance of my wife, whose labours with me intensify all the pleasures of my book-life.

G. L. GOMME.

CASTELNAU, BARNES, S.W.

October, 1883.



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Social Manners and Customs.



SOCIAL MANNERS AND CUSTOMS.

Manners and Customs in England in 1697.

[1811, *Part II.*, pp. 627-630.]

I HAVE been much pleased with a small volume printed at the Hague in 1698 in French, "Memoires et Observations faites par un Voyageur en Angleterre sur ce qu'il y a trouve de plus remarquable, tant à l'égard de la Religion, que de Politique, des Moeurs, des Curiositez Naturelles, et quantitez de facts Historiques; Avec une description de ce qu'il y a de plus curieux dans Londres: le tout enrichi de figures;" dedicated A Monsieur L. B. D. R. by *H. M. de V—*, London, September 12, 1697: with 21 plates, the Milk-maid's Garland the 1st of May; Quakers' Meeting; two curious Beasts in the Gresham collection; and 18 plates of Public Buildings, Statues, Plans, &c., &c. [See Note 1.]

Whether this lively and well-informed foreigner (who appears to have been in this country during the reigns of James II. and William III.) has ever received the notice that his great information, his unbounded liberality of mind, and a happy pleasantry in his remarks, entitle him to, I do not know; but shall be glad if any of your correspondents can inform me.

He has formed his work on the plan of a Dictionary, with notes of our crimes, weaknesses, laws, libraries, customs, changes, colleges, clergy, cities, courtzans, courts, characters, excesses, exercises, facts, feasts, fleets, fairs, forests, funerals, fruits, gazettes, hospitals, games, merchandizes, miracles, monies, manners, religion, revenue, revolutions, sects, societies, tortures, treason, Tiburn, &c., &c.

As I do not know that this Author, who has so pleasantly analysed our customs and laughed at our rough edges, or his Dictionary, has ever been quoted, a few of those customs, characters, and sects, as they appeared to him at that period, are here extracted.

"CORNES.—I have oftentimes met in the streets of London a Woman carrying a male effigy crowned with a handsome pair of horns, preceded by a tambourine, and followed by a mob with tongs, poker, &c. I have asked what could be the meaning of this; they have told me, that such a woman of such a place has given her husband a good threshing, because he had accused her of making him a Cuckold; and in this case some good neighbour of the poor *calomniée* has according to custom performed this little ceremony."

"CORONELLI, Father.—I shall say nothing of the globes of Father Coronelli; for why disturb a good man? This learned *Religieuse* has informed us in his relations, that the Huzza, or Houraye, that is the cry of acclamation of the populace of London, comes from the Hebrew word *Hosanna*. What a charming thing it is to be learned in Etymologies!"

"COURTEZANS.—Thirty-three or four years ago, Monsieur Monconys wrote, in his relation of a journey into England, that he had passed one of the streets of London, which was entirely filled by courtezans. At present it is quite changed; for these ladies are spread equally over every part of the town."

"CHARLES II.—A good Prince, a man of wit, curious in inventions, in mechanical and physical experiments, &c.; a pensioner to France, and a Catholic of the grossest grain, tired with fatigue of business, and consequently soft, peaceable, affable, and popular; a great lover of women and idleness, in preference to Dunkirk, England, or all the Crowns in the whole world."

"COURTS.—The article of Courts being so very much extended, whether ecclesiastical, civil, or criminal, and so thorny and disagreeable a labyrinth, I shall beg leave to decline entering unless *en passant*, and on particular occasion."

"BATH, Somersetshire."—After a description of the City, he observes, "The Cathedral is both handsome and light. The Count de Roye is buried with this epitaph:

"Fredericus de Roye de la Rochefoucault, comes de Roye, de Rouci, et Liffort, nobilis ordinis Elephantini eques, natalibus, opibus, gloriâ militari, et, quod majus est, fide erga Religionem inclytus, decessit die 9 Juin, anno 1690, ætatis 57."

"*Fides erga Religionem* is to me a new language."

"BEDLAM.—An obscure and antient hospital, and, falling into ruins, was rebuilt at the expence of the City of London, between the month of April 1675 and the month of July 1676. An English writer states that this edifice cost 18,000*l.* sterling, which amounts to near 240,000 francs of our money. It is pleasantly situated, with agreeable promenades. All the madmen of London are not confined there."

"COLLECTION FOR IMPROVEMENT.—It is not long since a private gentleman, named Jean Houghton, an intriguing, gentlemanlike man,

printed every week a paper in folio, intituled 'Collections for the purpose of facilitating Commerce and Domestic Economy;' where may be found the price courant of every article in the kingdom; bread, cheese, grain, coals, hay, silk, cloth, linen, beer, cheese, candles, salt, soap, oil, malt, all kinds of meat, wine, beer, brandies, and all other liquors; in short, every thing of common use, and all sorts of merchandize: the courses of Exchange, the preferments of the Clergy, all kinds of employments, and every thing that is to be bought or sold, whether houses, land of all prices and of all parts of the kingdom, valets, apprentices, workmen, nurses, servants of all sexes and degrees, curiosities, books, pictures, porcelaine, coaches, furniture. And he inserts public advertisements of all kinds; an abridgement of the Gazette, lists of new books, and a thousand other useful things. This paper is to be found in the coffee-houses, and is consequently to be read *gratis*." [See Note 2.]

"VACHES—COWS.—I understand all sorts of horned cattle are more commonly Black than Red in England; it is for that reason they esteem the milk of the Red Cow in preference to the Black; whereas in France they esteem the milk of the Black Cow, because the Red are the most common. Our cattle in France have horns, so crooked, ugly, and ill-made, the one threatening the heavens and the other the earth, like Don Quixote's whiskers. In England it is quite the contrary. Otherwise the cattle in France do not yield, either in strength or size, to those in England, particularly in Poitou and Normandy. From whence arises this grandeur, this beauty, and this symmetry of horns in England? *A vous Messieurs les Philosophes*."

"JAMES II.—James the Second received letters from Nieuport, which exaggerated the account of the check that had happened to the fleet of William of Orange, and which gave so much joy and rekindled the Popish insolence at Whitehall, 30th October, 1688. I was present when James the Second received these letters; and during dinner he only made use of one of his hands, the other holding the just-received letters from Nieuport. Among other things, he said laughing to Monsieur Barillon, ambassador from France, 'See there,' pointing to the weathercock, 'see there; the wind has turned to the Papist point;' and he added in a more serious tone, and raising his voice a little, 'You know that for the last three days I have caused the Holy Sacrament to be exposed.' On the 17th December, 1688, he found it convenient to abscond a second time.

"' Qui terret, plus ipse timet. Sors ista tyrannis.'—CLAUDIAN [viii. 290].

"' Celui qui la principauté
Tiendra par grand cruauté
A la fin verra grande phalange
Par coup de feu tres-dangereux
Par accord pourra faire mieux
Autrement boira Suc d'Orange.'—NOSTRADAMUS."

I shall conclude these Extracts by inserting his picture of Quakerism, and other Sects of his day :

“QUACRES.—Quakers are the greatest fanaticks; yet they seem to be in some respects praiseworthy: they are plain, easy, in every respect sober, modest, and peaceable: they have the reputation of being faithful; and that, I believe, is often true; but you must not be deceived, for under this exterior they sometimes are quite the contrary. With respect to their doctrine, they have not any: 'tis wrong that Alexander Ross, in his book of all the Religions in the world [1696], accuses them of Atheism; on the other hand, [R.] Barclay, who has undertaken their Apology, has given them the character of the best Theologists in Christendom. It is neither necessary to speak either for or against them, otherwise than as treating them as a set of people that are outrageously mad, as having no other principle or guide than their visionary spirit, neither knowing positively what they believe, nor what they say, nor what they may believe or say to-morrow.

“This I am obliged to conclude, after having read the greatest part of their extravagant writings, and had many conferences among them. It is one of the greatest of all impossibilities to enter into any sort of connected reasoning. Are they pressed with our objections? their spirit—within—and the dark and gross wickedness of our spirit—as they call it, are two back-doors by which they always escape; or rather two bucklers, which are always in perpetual hostility, and oblige us to quit the field. What more can we do? Reduced to the utmost extremity, they tell you with the most insolent zeal, it is not their business to teach us. ‘We have the light of the spirit within our hearts, and all thy thoughts are dark and wicked.’ Thus are you discomfited, and reduced to silence. Truly there is a great deal of folly among them.

“Some among them have been humanized a little with regard to their salutation: they do not take off the hat (God keep them from committing this horrible mistake!) but they begin to bend a little, and give a small inclination of the head. It is true that all among them do not approve this novelty: there are others who think it a species of heresy, as bringing a sort of scandal upon them. And they would almost as soon oblige one of their sect to preach in a surplice. Not a Quakeress that I or ten thousand others know, ever show the least civility to any body. The Women sometimes preach in their Meetings, but less seldom than the Men. There is a Meeting in a village near London; and the mere common-place, which is all they are judges of, is directed against the Fashions and other ornaments and dress of women.

“In order to hear a lecture in perfection, it is but necessary to introduce a few Ladies. The moment the *Precheuse* perceives a ribbon, her spirit and her fury catch fire; and, mounting on a tub

turned upside down, with her pointed bonnet and crying face, she begins to sigh, tremble, murmur, quake, and snuffle, and break out into downright nonsense."

"RELIGION.—Alexander Ross, whom I have already mentioned, a good man for what I know, but bad author, gives us a dreadful list of the Concubines^o of Religion in England—Antinomians, Hederingtonians. Theaurians, Johannistes, Seekers, Waiters, Brownists, Reevistes, Barronistes, Wilkinsonians, Adamites, Familistes, Ranters, Muggletonians, &c., &c., &c. These are all but one and the same thing. Christianity is sufficiently weakened by sects, without multiplying them chimerically. It is true we have had madmen, and other such people as Muggleton, Wilkinson, and Hederington, who have spread such fantastic opinions, but have not had the power of forming them into sects. Like clouds, they have been dissipated. Besides the Established Religion, which is that of the Church of England, there are a great number of others. The Presbyterian is the principal, and the most general after the Episcopal. What a deplorable thing it is that these two Societies cannot agree in the same purity of belief, and the same confession of faith! The Independents are another branch of Presbyterianism; but they are united. Arminianism (is it thus that the propositions of Arminius ought to give the odious name to a sect?) is spread generally, and consequently into the English Church. There are also Millenarians here and there; but there is one Society, which makes but little noise, but is nevertheless known under the title of Sabbatharians, who profess to wait the term of one thousand years, without partaking any other opinion than what is attributed to the antient Millenarians. These Sabbatharians are also named, because they do not defer the repose of Saturday to Sunday: they leave work on Friday evening early, and are rigid observers of the Sabbath. They only administer Baptism to Adults. They are not, perhaps, so blameable in these two things, as in what they consider more important, that really is not so. The greater part among them neither eat pork, blood, nor any kind of meat stuffed; but they do not absolutely deny the use of those viands to others: they leave that to the liberty of each conscience: for the rest, their moral is severe, and all their exterior conduct is pious and Christian. When any one is not of their opinion, or rather their belief, touching the absolute necessity of sanctifying Saturday as the day of rest, without any regard to the day following, which with them is the first day of the week, and which we call Sunday, with the author of the Apocalypse, it follows of course they must be wrong in part.

"England has also Anabaptists of divers sorts, Quakers, and Papists, who are just the reverse of the peaceable humour of the

* "Cantique des Cantiques," verse 8, chap. 6.

Quakers, who are here, as in all times and all countries, revengeful, complaining, threatening, and gnashing their teeth, always in action, always murmuring, and always plotting, where they have not power. And what would they do, could they establish their inquisition against us, as they have around us? Then, no Religion without absolute power! without universal tyranny!

“—Pone vesanos, precor,
Animi tumores, teque pietate refer.”—SEN. in Theb.”

“A few weeks ago, a new Sect has arisen, of *soi-disans* Mystic Theologists, who call themselves Philadelphians, who proclaim their society the very seed or germ of the only true Church, the betrothed Virgin of Jesus Christ, to which all the dispersed Religions of the World will appear and unite, to form this pure and holy Church. The general opinion is, they are a sort of Quakers; and not without reason, although, by the writings they are about to publish, public judgment seems to differ: in truth, these writings, like those of the Quakers, and all other enthusiasts that I know, are composed of all that is obscure, and as obscurely announced.”

Yours, &c.

F. A.

Remarks on Ancient Manners, Collected by Dr. Lort.

[1812, Part I., pp. 313-314.]

I have no doubt but you will readily admit the following detached Remarks on Ancient Manners when informed that they were selected by the late Rev. Dr. Lort.

Yours, &c.

M. GREEN.

“John Falcourt, of Lucca in Italy, in the 32d year of King Edward the Third's reign, was the first Apothecary in England, as appears in Lord Coke's Reports in the Case of the City of London, fol. 126, b.”

“In those days (*temp.* Henry VI.) it was thought sufficient for Noblemen's sons to wind their horn and carry their hawk fair, and leave study and learning to the children of mean people. See Caxton's Life in Biographia Britannica.”

“Bolton Village and Castell is 4 miles from Middleham. The Castell standithe on a roke syde; and all the substaunce of the lodgings in it be included in 4 principall towres. Yt was an 18 yeres in building, and the expencis of every yere came to 1000 marks. It was finished or Kynge Richard the IID. died.

“One thinge I muche notyd in the Hauille of Bolton, how Chimeynes were conveyed by tunnelles made on the syds of the wauls bytwixt the lights in the Haull, and by this meanes, and by no covers, is the smoke of the harthe in the Hawle wonder strangly conveyed. Moste parte of the tymber that was occupied in buyldynge of this Castell was set out of the Forest of Engleby in Cumber-

land, and Richard Lord Scrope, for conveyance of it, had layde by the way dyvers drawghts of oxen to cary it from place to place till it cam to Bolton. There is a very fayre Cloke at Bolton, cum motu solis, &c., lunæ, and other conclusions. *From Leland's Itinerary, viii. 19.*"

"In Selden's edition of the *Fleta* (see Book 2.) every thing minutely described appertaining to the office of every household servant of our old nobility; Cook, Ox-driver, Shepherd, Swineherd.

"*Fleta* was written in Edward the Second's reign; best edition 1685."

"J. Loccenii Antiquitates Sueo-Gothicæ, in quibus prisca ævi Sueorum et Gothorum mores, status regni, et institutiones, cum hodiernis comparantur. Upsaliæ, 1670, 8vo.—See Peck's 'Desiderata Curiosa,' vol. II. and the 1st vol. I. vi. p. 30."

"The Exchange (that arsenal of choice vanities) is furnished with a daily supply and variety of beauty spots cut out in diminutive moons, suns, stars, castles, trees, birds, beasts, and fish. King James affirmed that whoever used these patches either was, or would be, a whore.

"When yellow starched bands and cuffs were in fashion, Lord Chief Justice Coke commanded the common Hangman to do his office in that dress, and thus put a stop to the idle fashion.—From a book called *Youth Behaviour*, translated from the French by Francis Hawkins, a boy of ten years old, 1663, 12mo, p. 60." [See Note 3.]

"Sir William Temple says, vol. I. p. 268, 'I think I remember, within less than 50 years, the first noble families that married into the City for money, and thereby introduced by degrees this public grievance, which has since ruined so many estates by the necessity of giving great portions to daughters, impaired many families by the weak or mean productions of marriages made without any of that warmth and spirit that is given them by force of inclination and personal choice, and extinguished many great ones by the aversion of the persons who should have continued them.' Quoted by Brown in his 'Estimate of the Times.'" [See Note 4.]

"In the time of the Great-grandfather of the present Duke of Devonshire, Wine handed round on a salver after dinner. Then the Duke withdrew. Company entertained with strong beer by the Steward, and smoking. Hence the origin of *Salver Wine*.

"Lambeth Palace; old customs broke through. Chaplains entertain."

"Sir Wm. Cecil, in a letter to Sir N. Throckmorton at Paris, May 1561, says, 'The Queen wishes some Goldsmith might be induced to come hither, with furniture of Agrets, Chains, Bracelets, &c., to be bought both by herself and ladies here to be gay in this Court towards the Progress. He shall be free of Custom for all he shall not sell.'"

Observations on Ancient Manners.

[1812, Part II., pp. 10, 11.]

Among the MSS. of the late Dr. Lort I find the following observations, occasioned by perusing an old poem, intituled,

“*The Northern Mother’s Blessing to her Daughter, written 9 years before Chaucer’s death, and printed in a book called The Way to Thrift, by R. Robinson, 1597.* [See Note 5.]

“The foregoing stanzas exhibit a very lively picture of the manners of this country, so far as respects the conduct and behaviour of a class of people, who, at the time when they were written, occupied a station some degrees removed above the lowest; and seem to presuppose that women of this rank stood in need of admonitions against incontinence and drunkenness, vices at this day not imputable to the wives of farmers or tradesmen. It is much to be lamented that the means of recovering characteristics of past ages are so few, as every one must find who undertakes to delineate them: the chronicles and history of this country, like those of most others, are in general the annals of public events; and a history of local manners is wanting in every country that has made the least progress towards a state of civilization. One of the best of the very good sentiments contained in the writings of the late Lord Bolingbroke, is this: ‘History is philosophy teaching by example; and men would be less at a loss than they are how to act in many situations, could it be known what conduct had heretofore been pursued in similar instances.’ Mankind are possessed with a sort of curiosity, which leads them to a retrospect on past times; and men of speculative natures are not content to know that a nation has subsisted for ages under a regular form of government, and a system of laws calculated to promote virtue and restrain vice, but they wish for that intelligence which would enable them to represent to their minds the images of past transactions with the same degree of exactness as is required in painting. With what view but this are collections formed of antiquities, of various kinds of medals, of marbles, inscriptions, delineations of ancient structures, even in a state of ruin, warlike instruments, furniture, and domestic utensils? Why are these so eagerly sought after, but to supply that defect which History in general labours under?

“Some of our English writers seem to have been sensible of the usefulness of this kind of information, and have gratified the curiosity of their readers by descending to such particulars as the garb and the recreations of the people of this country. In the description of the island of Britain, borrowed, as it is supposed, from Leland, by William Harrison, and prefixed to Holinshed’s Chronicle, is a very entertaining account of the ancient manner of living in England. Stowe is very particular with respect to London and spends a whole chapter in

describing their sports and pastimes. Hall, in his Chronicle, has gone so far as to describe the habits of both sexes worn at several periods in this country. Some few particulars relating to the manners of the English, according to their several classes, are contained in that curious little book of Sir Thomas Smith, 'De Republicâ Anglorum' [1633]; others are to be met with in the Itinerary of Fynes Moryson [1617]; and others, to the last degree entertaining, in that part of the Itinerary of Paul Hentzner, published by the Hon. Mr. Walpole in 1757, with the title of 'A Journey into England in 1589.'

"These, it is presumed, are the books from which a curious inquirer into the customs and manners of our forefathers would hope for information; but there is extant another, which, though a great deal is contained in it, few have been tempted to look into; it is that entitled 'De Proprietatibus Rerum,' of Bartholomæus, written originally in Latin, and translated into English by John Trevisa, in the year 1398. Of the author and translator, the following is an account: the author, Bartholomæus, surnamed Glantville, was a Franciscan Friar, and descended of the noble family of the Earls of Suffolk. The book 'De Proprietatibus Rerum' was written about the year 1366. Trevisa was vicar of the parish of Berkeley, in the year 1398, and favoured by the then Earl of Berkeley, as appears by the note at the end of this his translation, which fixes also the time of making it." [See Note 6.]

[Here the MS. ends.]

Odd Customs, Antient and Modern.

[1732, Vol. II., p. 961.]

Nobody doubts but the natural Guide given to Man by God is Reason; if this be duly attended to, we shall act agreeably to Order and good Sense, and do nothing odd or extravagant; but the Propensity to follow rather the Impulse of our Passions than the Dictates of Reason, causes many to give into abundance of Whims and Excesses: Wherefore it may not be amiss, the Author [of the *Daily Courant*, Sept. 21] says, to expose the Oddness of several Customs. He begins with a Custom among the Portugueze of wearing Spectacles, for no other End but an Affectation of Gravity: So that if a Person had a mind to be respected, he must not appear in any Assembly without a pair on his Nose. And this is affected even by young Persons and Ladies. Relates a Story of the Nuns of Rouën arriving at the Capital of the Island Madera, belonging to the Portugueze, where they were met by several Monks with Spectacles on their Noses; one of which, a young Monk, was obliged to take his off in order to read.

Passing over the different Whimsies in Dress, Furniture, etc., he comes to the Decorations of the Head, as it is the principal Part, *Totus homo in vultu est*. In the 11th Century it became a Custom for Men to wear long Hair; which being contrary to the Precept of

St. Paul, the Bishops strongly opposed it. The Abp of Rouën, in a Council 1096, order'd all that wore long Hair to be shut out of the Church during Life, and not to be pray'd for after Death. In 1104, Serlon, Bp of Seez, preaching at Carenton before K. Henry I. of England strenuously against that Usage, caused him and all his Courtiers to get their Hair cropt as soon as they went out of Church. Bp Godefroi at Amiens refused to admit several to the Offertory ; whereupon they whipt out their Knives and cut off their Hair on the Spot. How much greater Rigour would those Bps have used had they seen Men adorn their Heads with long Hair cut from Women's Heads ! They would have enforc'd, no doubt, the Council of Gangra held in 324, which forbids Women cutting off their Hair. But it may be question'd whether their Zeal would be according to Knowledge.

As to Beards, the Emperor Otho introduced the wearing long ones in Germany, and his most solemn Oath was by his Beard. In the reign of Francis I. the French affected long Beards, and the Clergy were so curious therein, that when he had a mind to squeeze a little Money out of them, he got a Brief of the Pope for obliging them to shave their Beards, or buy a Dispensation. It grew afterwards so much in contempt, that all promoted to the Magistracy were obliged to shave. In 1536, Francis Oliver could not be admitted into Parliament till he engaged to cut off his long Beard. Several Magistrates of a lower Class kept theirs ; the last in Paris was M. Rich. Mithon, Bailiff and Criminal Judge of Eu, who dy'd 1626. Some Clergymen wore theirs till the Minority of Louis XIV.

It was a Custom among Heathens to offer the first Clippings of the Beard to some Deity. Among some Christians it was usual for Clergymen, the first time their Beards were cut off, to bless them and dedicate the Cuttings to God. See Furet. Dict. the Word Barbe. [Note 7.]

A tawny Complexion was accounted beautiful among the Romans ; for which Reason they exposed themselves to the Sun, as is advised by Ovid :

'Munditiæ placeant : suscentur Corpora Campo.'

[*Artis Amatorix*, Lib. i. 513.]

Our Ladies formerly would not stir out of doors without a Mask ; now they wear none. We look on it as ridiculous in the Savage Women to think to set off their Faces with the Figures of Trees, Animals, or Butterflies : Is it less so in our Ladies to cover their Faces with Patches, as if full of flies?

Mistakes of French Writers upon English Customs and Manners.

[1811, *Part I.*, pp. 218-9]

In a French edition of a work intituled, "Le Voyageur François, du la Connoissance de l'Ancien et du Nouveau Monde," printed at

Paris in 1774, there appear to be several statements which some of your Correspondents better acquainted with History than I am, may probably confirm or correct. Speaking of Christmas, the writer, the Abbé Delaporte, says, "The English keep Christmas in the same manner as we distinguish the first day of the new year, by mutual presents or gifts. On Christmas day the publicans afford bread and cheese gratis to their customers, which, being toasted, and highly seasoned to increase their thirst, makes them pay well for this generosity." The Author alludes to a very early part of the reign of George II. ; and it is certain that if ever there was any such custom among the London publicans, it has quite declined. He next describes the making of minced pies in terms correspondent with the following :

"In private families, the English make large pies of beeves' tongues, cut very small, and mixed with eggs, sugar, currants, lemon-peel, etc., seasoned with all kinds of spices. They also serve up on the same day a mixture of dried raisins and boiled prunes, of which they make a detestable pottage." Is not this what used to be called plumb pottage ?

"The English have several festivals, but which are only observed at Church, for the shops remain open. Those who are esteemed good-livers among them, in order to prepare for Easter, fast during Lent : I speak of Church people only ; and, as we do, keep abstinence on a Friday. There are other Fast days appointed by the Parliament, such as the Thirtieth of January, etc."

"On the eve of Twelfth-day, games of chance are played at St. James's, when all his Majesty's winnings are divided among his chamberlains : On the morrow, the King offers the gold in one purse, the silver in another, and incense in a third. Before the Reformation, he washed the feet of twelve poor persons on the day he received the Sacrament ; and this ceremony was performed much the same as in France. It is now no longer practised in England ; but on Holy Thursday, in one of the apartments of Whitehall, as many poor persons are assembled as the King is years of age, each of whom receives a plate of fish, six small loaves, a bottle of wine, and another of beer. They may either eat this dinner, or carry it away, with the cloth which is given them to make a garment, with linen for two shirts, a pair of shoes and stockings, and two purses of red leather, in one of which there are as many small pieces of silver as the King is years of age, and in the other as many shillings as will answer to the years of the Prince of Wales."

"Of all the Saints' days in the English Calendar, St. Valentine's, which happens in the month of February, is that which is kept with the greatest gaiety by the young people. On Valentine's eve, a number of young men and women assemble in a convenient place, and write their names upon separate slips of paper, which they very carefully roll up, and afterwards draw them by lot. The young men

draw the slips containing the names of the young women, and the young women draw those of the young men—so that each name thus drawn is considered as the Valentine of the person drawing it. These Valentines give balls, and make feasts, to which those are invited whom chance has thus thrown in their way; they likewise wear each other's names, the women on their bosom, and the men upon the coat-sleeve."

But I fear I shall fatigue you with these details; you will, however, admire the general traits of the English character. "In the eyes of the politician and the philosopher, there cannot be a spectacle more interesting than England. The spirit of opulence and grandeur, which is become the predominant spirit of the inhabitants, with their morals, from which much is to be hoped and feared, as acting powerfully upon the state; these are important objects, by which Great Britain merits the attention of all Europe. The continual application of the English, and their indefatigable courage, which, in the sciences depending upon calculation, is become superior to that of other nations, will insure to them the honour of being the first nation in Europe that cultivated experimental philosophy, the most extensive branch of substantial knowledge, of which Lord Bacon was the first preceptor. The English also invented several instruments most useful in Navigation."

Yours, etc.

SCRUTATOR.

[1811, *Part I.*, p. 415.]

I beg leave to refer Scrutator to a Volume published at the Hague, in 1698, where he will find, word for word, the remarks made upon what appeared singular in our customs and manners by the Abbé Delaporte, of a later date, as quoted by Scrutator in p. 218.

The Title to the Volume is, "Memoirs and Observations made by a Traveller in England; on what appeared to him most remarkable in Religion, Politics, or Manners, Historical Facts, or Natural Curiosities, with a particular Description of whatever is curious in London; the whole enriched with Plates."

The plates consist of Views of our Public Buildings, Quakers' Meeting, Milk Maids' Garland, etc. under the assumed name of H. M. de V. (H. Marville de Vielly).

Should Scrutator wish to be satisfied of the very original as well as ingenious Author of these remarks, he will find his real name by turning to the Correspondence of the Rev. James Granger edited by Malcolm [1805]: I think, in the Letters of the Rev. Mr. Cole, recommending a perusal as being useful to Mr. Granger, of an Edition printed at Paris, even later than that of the Abbé Delaporte, in 4 Vols. 8vo. [See ante, p. 1, and Note.]

Yours, etc.

ANTI-SCRUTATOR.

Modern Manners in London.

[1812, *Part I.*, p. 16.]

To prevent others making the same mistakes with me on their first visit to London, from not understanding on cards of invitation the fashionable mode of making one hour pass for another, and the epithet of *small* to mean quite the reverse of its usual acceptation; I beg to communicate that an invitation to dinner at six o'clock must be understood at the soonest to be meant for seven, as till that hour the ladies cannot have finished their toilets.

Soon after my arrival in town, I was asked to make one of a small select party, which, from the limited number, promised to be most agreeable; but, finding the apartment for receiving the company, which by the bye was spacious, crowded in every part, I began to think I had mistaken the day, and had obtruded myself to make one of a great assembly to which I had not the honour of being invited. The lady of the house, however, soon set my mind at ease by welcoming me to her house, and hoping that, small as the party was, it might prove agreeable.

At another time I was asked by a lady at whose house the best company in town are to be seen, to partake of a public breakfast. No hour being mentioned on the card, and judging that late London hours might naturally make breakfast-time rather later than with us in the Country, I delayed my setting out till mid-day. When I arrived, a servant informed me that if I wished to see the Lady of the house, he believed she was not yet stirring—"That," said I, "is impossible; for I am invited this very day to breakfast with her"—"Lord, Sir!" says the porter, "the breakfast-hour is from 4 to 5." I was more astonished than ever at this distribution of time; which not suiting the craving of my appetite, I found it necessary at a neighbouring hotel to make a hearty dinner previous to my partaking of her Ladyship's splendid Breakfast.

A CONSTANT READER.

Cries of London. [See Note 8.]

[1819, *Part I.*, pp. 423-4.]

At a period when real melody is so much cultivated, it appears to me very singular that no attempt has been made to reduce to some order The Cries of London. They still remain in a most unmusical confusion, for want of some person of taste in the science to superintend them, and to teach the people their proper cries in score, that they may not offend our ears, as they do at present, by their horrid discord. This is much to the reproach of an age, so musical as the

present ; and I wish to rouse the public attention to a subject which they must hourly hear on both sides of their heads.

The great errors which have crept into our system of Cries are principally these : the same musick is often applied to different words ; and, secondly, we have often a great many words set to musick so improperly, that the "sound is not an echo to the sense." Not to speak of a great deal of musick by the first female Professors of Billingsgate, to which there are no words at all ; and *vice versa*, a great many words without any musick except the bass.

I have said that the same musick is often applied to different words. There is a man at this moment under my window, who cries "Potatoes" to the very same tune that I remember when cherries were in season ; and it was but yesterday a woman invited the publick to purchase shrimps, to a tune which has invariably been applied to water cod ; as to spinage and muffins, I have so often heard them chaunted in D, that I defy any man to know which is which ; matches, too, have been transposed to the key of periwinkles, and the cadence which should fall upon "rare" is now placed upon "smelts" and "mackerel." One would scarcely believe such absurdities in London, at a time when every hairdresser's boy whistles Italian airs, and even the footmen at the doors of the King's Theatre hum "Water parted from the Sea." There is another instance, I recollect, in "Radishes"—every body knows that the *bravura* part is on the words "twenty a penny ;" but they swell these notes, and shake upon "radishes." Sir, we have no ears, else we could not endure such barbarous transpositions, which must be done by people totally unacquainted with the gamut. You may think lightly, Sir, of this matter, but my family shall starve ere I will buy potatoes cried in the treble-cliff, or allow them to eat salad that has been sung out in flats.

"Soot-ho !" I will allow to be in alt ; the situation of our chimneys justifies this ; but certainly "dust" ought to be an octave lower, although it is notorious that the unmusical brawlers frequently go as high as G, and that without any shake. It is not clear that "dust" should be shaken.

Of "water-cresses," I must own, the cry has a most pleasing melancholy, which I would not part with for the flippant tune in which we are solicited to purchase cabbage-plants. In salad, the repetition has a good effect ; "fine salad" and "fine young salad," with a shake upon the last syllable of salad, is, according to the true principles of musick, as it ends with an apogiatura. "Hot cross buns," although they occur but once a year, are cried to a tune which has nothing of that melody which should accompany sacred musick. There is a slur upon "hot" which destroys the effect, and indeed gives the whole an irreverend sound. "New cheese," I have to observe, has not been set to musick, and is therefore usually sung as a second part to "radishes," but the concords are not always perfect. Dabbs are rarely ever performed,

when there is no other accompaniment than that of the wheels of a barrow.

As I would not wish to insinuate that all our cries are objectionable, I must allow that "ground ivy" is one of the most excellent pieces of musick that we have ; and I question if ever Handel composed, or Mrs. Salmon sung, any thing like it. What renders it more beautiful is, that it is a rondeau. The repetition of the word "ground ivy," both before and after "come buy my," has a very fine effect, and is both impressive and brilliant ! But, while I admit the merit of this very natural and popular composition, what shall I say to "cucumbers" ? The original tune is entirely forgotten, and a sort of Irish lilt is substituted for it. But although I object to this tune by itself, I am persuaded that those who admire the sublime thunder of a chorus, will be highly gratified by a chorus of cucumber-women in a narrow street.

"Fresh salmon" is objectionable, on account of the words and musick. The musick was originally part of the celebrated Water Piece, but they have mangled it so, that the composer could not recognize his air.

This is a musical age, and our great improvements have attracted the notice and importation of foreigners, who condescend to exchange their notes for ours ; and it much becomes us to reform the present barbarous system of cries. We can hear a Concert but now and then ; the Cries assail our ears at all times of the day.

Yours, etc.

PHILO-HARMONY.

Some Account of Scotland and the Manners of the Inhabitants.*

[1754, p. 370.]

In their marriages they do not use the ring as in England, but the bride, if she is of the middle class, is conducted to church by two men, who take her under the arms and hurry the poor unwilling creature along the streets, as a pickpocket is dragged to an horse-pond in London, having been attended the evening before by the bride-maids, who with great ceremony wash her feet.

When a servant-maid has behaved well in a place, her master and mistress frequently make what they call a *penny wedding* for her when she marries. They provide a dinner or supper, and invite all their relations and friends, and in the evening, when there is music and dancing, the bride must go round the room and salute all the men, during which ceremony every person in the company puts money

* [This is taken from Burt's *Letters from a Gentleman in the North of Scotland to his friend in London*; London, 1754, 2 vols. ; other editions followed in 1815, 1818, 1822, and 1876.]

into a dish, according to their inclination and ability; and by this means the new-married couple often procure a sum sufficient to begin the world with very comfortably for persons of their condition.

The moment a child is born it is plunged into cold water, though it should be necessary first to break the ice. At the christening the father holds it up before the pulpit, and receives a long extemporary admonition concerning its education.

The people are invited to ordinary burials by a man who goes about with a bell, and at certain stations declares aloud the death of the party, the name and place of abode; this bell is also tinkled before the funeral procession. To the burial of persons of higher rank an invitation is usually given by a printed letter, signed by the nearest relation, but sometimes it is general, by beat of drum. The company, which is always numerous, meet in the street at the door of the house; a convenient number, of whom strangers are always the first, are then invited into a room, where there are pyramids of cake and sweetmeats, to which some dishes with pipes and tobacco are added, sweetly because it is an old custom, for it is rare to see any smoking in Scotland. Each of the nearest relations presents wine to every individual of the company, and as it is expected the guest, when he has accepted the favor of one, should not refuse it to any of the rest, he is in danger of drinking more than he can conveniently carry. When one set has been thus treated others are introduced, and when all have had their turn, they accompany the corpse to the grave, where it generally arrives about noon. The minister is always particularly invited, though he performs no kind of service over the dead, of whatever fortune or rank. Part of the company is selected to return to the house, where wine is filled as fast as it can be drank, till there is scarce a sober person amongst them; in the end, however, some sweetmeats are put into their hats, or thrust into their pockets, with which they afterwards compliment the women of their acquaintance. This ceremony they call the *Drudgy*, which, perhaps, is a corruption of *Dirge*.

Manners and Customs of Herefordshire.

[1819, *Part I.*, pp. 109—112.]

It appears to me that descriptions of existing Manners and Customs of the various Counties in England would be valuable additions to your Provincial Compendium, now in course of publication. Though the differences may not be strong, yet they will be interesting to posterity, and to some of the moderns.

The manners of the nobility and gentry assimilate over the whole kingdom. They breakfast upon tea, coffee, or cocoa, with cold meat and eggs: have the children's dinner about two or three, and dine at five or six, upon soup, fish, poultry, butcher's meat, and sweets; the

wines, port and sherry. Tea and coffee from 8 to 10; no suppers, only a tray of cold meat, or a light thing hot. Bed-time from 10 to 12. In one thing they differ from several adjacent counties. The gentlemen wear, when about home, shooting jackets during the morning. If this fashion be not universal, it is very general. Like the rest of the country, in every station, where possible, they derive the resources for the diet of the house and stable from their own home grounds. It is the habit of the country to consider horses, not in a fit condition for work, if too fat; and for this reason, saddle-horses, though not suffered to have an ugly leanness, are of more bony contour than the London horse with his mole-like rotundity and sleekness.

The yeomanry is a superior class of men to that demi-labourer, which is often the character of the farmer. They are styled Mr. by the poor, over whom they have great influence: not *farmer* A. or B. as in Gloucestershire. Their houses are mostly of framework, and lath and plaster; others of stone or brick. The door commonly opens to a large culinary sitting-room, through which the visitor passes to a parlour. Their furniture is mostly a long oaken table and forms, a clock (common in the poorest cottages), weather-glass, and a settle, as in public-houses. The drinking utensils are made of wooden work and hoops like casks, but in the shape of hand-churns. The breakfast is mostly tea; the dinner, a profusion of butcher's meat; the beverage in general, cider or beer, sometimes is added a glass of spirits and water. The hour of retirement is early. Almost every farmer in the country is a sportsman. Their teams are in general of the large elephant breed, the leader having often a ring of bells. The peasantry are, of course, the race marked with the strongest peculiarities. Their costume is mostly the Anglo-Saxon frock, commonly called the carter's, or smock-frock. They work for nine shillings a week, with the privilege of a certain quantity of corn at a low fixed price. Barley bread they do not eat; nor are ever without a pig, to slaughter for winter bacon. They deal very little at village shops, but procure what grocery or similar articles they may want for the week from the towns, upon the market-day. Their favourite beverage is cider, and that in no moderate quantities. Some persons have observed that they thought the liver of a Herefordshire man to be a sponge. A bet was once laid, that a person would find five old women, who should drink out a hogshead of cider in three days. One Moll Jones was named, as a fit woman for one of the triumvirate. "Pooh!" said the better, "she will not do; she'll be drunk after she has had four or five pailsfull." In harvest time, the farmer finds it necessary to feed them amply, even with roast beef, geese, good plumb-puddings, and as much liquor as they chuse. They are very superstitious, believing in ghosts and witchcraft. They consider the earliest possible baptism of a child newly born as essential to its future health; but, notwithstanding their inclination to religion, they meet in large

parties upon Sunday afternoons to play at foot-ball, wicket (an old-fashioned cricket), or other gymnasticks. Generally speaking, they attend Church (the farmers enforcing it), but some fish or poach the whole Sunday, the latter being an universal habit at all times. The bargemen follow their towing trade also up the Wye, upon the same sacred day. When harvest is concluded, they light twelve fires in honour of the Apostles—a well-known custom derived from the Druids. At Christmas time they go a *mumping*, as it is called, mostly on St. Thomas's-day, and then receive from the farmers a small dishful of wheat; from other houses a trifling donation. The feast of the Church is observed with great conviviality, and ale-house balls, and dinners; nor do they separate till the money, which they lay up for weeks before, is spent; cock-fighting is at such seasons a favourite amusement; at Whitsuntide, the Morice-dance is got up in a style worthy even the notice of Mr. Douce. A trick of pilfering, especially poultry, is universal; but higher degrees of larceny are mostly limited to granaries and fat sheep, from which every farmer suffers more or less in the year; but detection is exceedingly difficult from universal sympathy and agreement with the thief. If any police-officer be exemplary and active, they do not feel sorrow even if he is murdered. If offended by their superiors, it is a favourite idea, to go to their houses and abuse them; nor do they spare the most villainous calumnies. To drive them is impossible, but they may be partially led by kindness. Strangers they uniformly dislike; but are soon reconciled to them. Tobacco they are exceedingly attached to, being never without a short pipe in their mouths. The women swear violently, and even fight if provoked. According to the old joke, "She going to be married! I never heard she was with *cheeld* before!" Bastardy is common; but, unless in cases of matrimony, the father is, if possible, concealed. In law-suits or justice-business the witnesses are much warped in their evidence, according to their respective affections for the parties; and the winner with his friends attends Church and public places with ribands in the hat, as in Elections.

Funerals they attend without invitation, from neighbourly regard to the deceased, and often accompany the corpse to the grave with psalm-singing. Every person present is invited to see the corpse before the coffin is closed, and the offer is mostly accepted. The relatives kneel by the corpse, and lean upon the coffin, while the service is read in the Church, and when the words *earth to earth*, etc., are pronounced, the relatives stoop over the grave and often weep aloud. The grave for some time after is dressed with flowers; but not turfed till the ensuing spring. If they are unable to purchase a tombstone, instances occur where an old one, not belonging to the family, has been removed, turned topsy-turvy, and the blank side smoothed and inscribed.

Mid-lent Sunday is observed by all ranks; children of all ages then dining with their parents upon loins of veal. Bell-ringing is a very favourite pastime.

They are exceedingly tenacious of right of road and paths; and anything new is offensive at first.

In planting, the apple-tree is idolized. Bitter execrations are uttered against the Larch, on account of the white blight, usual upon it, which is presumed to destroy the early fruit. The state of the trees, previous to, and during the blossom season, is watched with the most paternal anxiety. It is with the utmost difficulty that they can be induced to cut down an old tree past bearing, or even to thin it.

The old women retain the use of the spinning-wheel, and in many farmhouses the female servants employ their vacant hours in the same manner. Much home-made linen is used; but the custom is upon the decline. Not only flax, but woollen cloth, is prepared upon the borders of Wales, as in that country, of which the threads are as coarse as lay-cord. Stockings of the same sturdy construction are also knit, of a dark blue, or liver-coloured brown.

The original Celt or Silurian is known by the square shoulder, and strong features, as well as piercing look. They are generally tall, but instances occur, of nine-pin make, with calves of the short legs bulky, not with flesh, but muscular in ugly symmetry. The women are mostly tall, slender, and well proportioned above the hip, but below exceeding bony. In this they differ from the Welsh women, who are mostly bull-made, short-necked, flat broad shoulders, and stout, with often handsome faces.

In basket-making, thatching, the piscatory art, hedging, and other agricultural works, they excel. In lopping the trees, they have one very unsightly custom, that of cutting the head wholly off; and leaving it to shoot out again on the sides, by way of making it a pollard.

A pig, as has been already observed, is a *sine quâ non* in every cottager's family; if any one of these animals happens to die from disease or accident, they hawk a brief or petition around the country to collect money for the purchase of another: but the most curious fact is, that the chamber-pots are emptied into the hog-wash; and it is asserted, that the usage of pigs to food with this mixture occasions them to refuse no kind of sustenance, possibly because nothing can be worse.

Herefordshire has in itself every comfort which nature can bestow. Excellent land, plenty of wood and coals, and lime in profusion; but art in some important points is deficient in charms. Smoky chimneys are universal; and in building, uniformity is much neglected. Windows are placed out of a centre, in order to give better light to the fire-place, and are made high. The fruit and vegetable

garden often fronts the house, the walks edged with espaliers of apple-trees; and this is not displeasing, though formal. In cottages, doors to the privies are not universal, though they spare no expense for a good clock. The grand distinction of the provincial dialect is the use of *Him* for *He*.

These remarks apply to the more populous parts of the county, and generally to the whole. But about Grosmont and the Black Mountains, there are villages nine miles distant from medical aid, and others where no butcher comes but twice a year, at certain festive seasons.

This description, incomplete and desultory as it is, but faithful, shows that the manners of the people are half-English, half-Welsh.

Yours, etc.

A. B. C. D.

Popular Customs and Superstitions in Herefordshire.*

[1822, *Part I.*, pp. 13-15.]

(From Mr. Fosbroke's "Ariconensia, or Archæological Sketches of Ross and Archenfield.") [See Note 9.]

"The original of antient customs," says Johnson, "is commonly unknown; for the practice often continues, when the cause has ceased; and concerning superstitious ceremonies, it is in vain to conjecture; for what reason did not dictate, reason cannot explain." The attempt here made to illustrate them of course goes not beyond obvious analogies.

New Christmas Day, and the first Monday in the year.—A woman must not come first into the house, otherwise there will be no luck throughout the year. Janus observes in Ovid, that, "Omens attach to the beginning of all things:"† and Philosophers know, that when the mind is strongly agitated by hope or fear, it naturally speculates in the future, and has a sensitive irritability, which warps events to the prevailing idea. But *occursacula*, *i.e.*, presages from objects first met upon going abroad, were the subjects of particular books, written by Hippocrates (not the Physician) and Pollos. It was very unlucky to meet a lame or blind man, eunuch, ape, etc., and more especially the animal called *Galé*, whether it signified a weazle or cat, because, says Artemidorus, it typifies a crafty bad-mannered woman,‡ and the term "old cat" is still contemptuously applied to antient ill-natured females. In the North of England, it is customary, when a child is taken to church to be christened, to engage a little boy to meet the infant,

* [Articles on the Popular Superstitions of Herefordshire will be printed in vol. iii. "Popular Superstitions and Traditions.,"]

† "Omina principis inquit inesse solent." Fasti. i. liñ. 178.

‡ Casaub. in Theophrast. p. 290. See, too, the Scholiast on the Birds of Aristophanes, Lucian, and others, concerning the *Occursacula*.

upon leaving the house, because it is deemed an unlucky omen, to encounter a female first, for which service the boy receives a small present of a cake and *Cheese*,* wrapped in paper. On the first day of the year, it is also deemed very unfortunate for a woman to enter the house first; and therefore an inquiry is mostly made, whether a male has previously been there. It is certain, that among all the Northern nations, women were supposed to be endowed with a prophetic spirit, more or less, according to their age,† and a tall Celtic woman and female Druid, severally met Drusus and Alexander Severus, and prophesied the death of each.‡ When Maximinus met a woman with dishevelled hair and mourning habit, it was deemed an omen of his death.§ and among the antient Scots, if a woman bare-foot crossed a road, before them, they seized her, and drew blood from her forehead, as a charm against the omen.|| The women had, too, such enormous influence and authority among the Celts, that they excited the jealousy of the Druids, who found means to impose a check upon them.¶ Whether this superstition formed one of these means, or not, the Primitive Christians would not stop it, for, in consequence of the Fall of Man, they denominated the Fair Sex, Gates of the Devil, resigners of the Tree of Life, and first deserters of the Divine Law.** The only notice of *this* occursaculum in the Popular Antiquities is confined to the Churching of Women.††

Old Christmas Day. No person must borrow fire, but purchase it, with some trifle or other, for instance, a pin. A woman must not enter the house on this day. The restriction concerning the Fire, lasts during the twelve days. The Druids consecrated a solemn fire, from which that of all private houses was supplied. They extinguished all the other fires in the district till the tithes were paid, nor till this was done, could the fires be rekindled.‡‡ As to the Pin, Welch women still resort to a spring, called Nell's Point, on Holy Thursday, and drop pins into it for offerings.§§ The translation of this custom to Old Christmas Day, the Epiphany, when the fire might represent the star which guided the Magi, and be purchased in allusion to their offerings, is a very fair substitute, for the following reasons: "It was

* Rous (Archæolog. Attic. p. 212) mentions from Athenæus, c. 2, "toasted pieces of Chersonesus *Cheese*, as common presents of the Greeks at the feast of naming their children."

† Univ. Hist. vi., p. 67.

‡ Lampridius and Xiphiline in Hist. Aug. ii. 222, iii. 203.

§ Capitolin. in Id. ii. 232.

|| Antiquit. Vulgar. p. 101, Ed. Brand.

¶ Univ. Hist. xviii. 563.

** Tertullian, p. 170, Ed. Rigalt "De cultu Feminarum."

†† Il. p. 11.

‡‡ Borlase's Cornwall, p. 130.—De Valancey in Collect. Reb. Hybern. N. ii. 64, 65, 105.

§§ Illoare's Giraldus, i. 133.

an auncient ordinance, that noo man sholde come to God, ne to the Kyng with a voyde honde, but that he brought some gyfte.** That the purchase of the fire should last for the twelve days is also analogous to antient customs; for the observation of twelve days was connected with the Saturnalia; and Hospinian says, that at Rome on New Year's Day, no one would suffer a neighbour to take fire out of his house, or any thing of iron, or lend any thing. It was a Heathen custom.†

On Twelfth Day also they make twelve fires of straw, one large one to burn the old witch. They sing, drink, and dance,‡ around it. Without this festival, they think, that they should have no crop.§ On the same day in Ireland, they set up, as high as they can, a sieve of oats, and in it a dozen candles, and in the centre one larger, all lighted. This is done in memory of our Saviour, and his Apostles, lights of the world.||

This custom had its origin in a jumble of the Druidical Beltine and the Roman Cerealia, and Palilia; the great light to burn the witch seemingly referring to Samhan, or Balsab, the Druidical God of Death. To return,

"After the fires are lit, the attendants, headed by the master of the family, pledge the company in old cyder, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallowing takes place, which you hear answered from all the adjacent villages and fields."¶

The Northern nations on addressing their rural deities, emptied on every invocation a cup in their honour.** The hallooing is the "Cereris clamore vocent *in tecta*" [Calling Ceres into the House] of Virgil, of which the Delphin Annotator observes, that Ceres being a synonym for Corn, it implies a wish that there may be a good crop brought into the barns.

"This being finished in the fields, the company return home, where the good housewife and her maids are preparing a good supper. A large cake is always provided with a hole in the middle. After supper the company all attend the Bailiff or head of the oxen to the wain house, where the following particulars are observed. The master at the head of his friends fills the cup (generally of strong ale) and stands opposite the first and finest of the oxen. He then pledges him in a curious toast. The company follow his example with all the other oxen, addressing each by his name. This being finished, the large cake is produced, and with

* Golden Legend, fol. viii. a.

† Brand's Popular Antiquities, i. p. 11.

‡ neque ante
Falcem maturis quisquam supponat aristas,
Quam Cereri, tortâ redimitus tempora quercu,
Det motus incompósitos, et carmina dicat.

Virg. Georg. L. i. v. 347, seq.

§ Sementivæ dies, were feasts after seed-times on no stated days.

|| Collect. Reb. Hybern. N. i. p. 124.

¶ Popular Antiquities, p. 29.

** Mr. Pennant (Scotland, p. 91) from Olaus Wormius.

much ceremony put on the horn of the first ox, through the hole above-mentioned. The ox is then tickled to make him toss his head; if he throw the cake behind, then it is the mistress's [or female servant's] perquisite; if before (in what is termed the *boosy**), the bailiff himself claims the prize. The company then returns to the house, the doors of which they find locked, till some joyful songs are sung. On their gaining admittance, a scene of mirth and jollity ensues, which lasts the greatest part of the night."

Thus the Popular Antiquities,† but the invocation being omitted shall be supplied :‡

"Here is to you, Champion, with thy white horn,
God send our master a good crop of corn,
Both Wheat, Rye, and Barley, and all sorts of grain,
If we meet this time twelvemonth we'll drink to him again,
Thee eat thy *pouse*,§ and I will drink my beer,
And the Lord send us a happy new year."

Mr. Brand, in the excellent work quoted, has not adduced the origin of this custom. It appears to be a rude draught of one of the antient *Ferix Sementivæ*. The cake seems to have been put on the horn of the Ox, as a substitute for the crown or garland formerly used at these festivals; for Tibullus says, "Loose the chains from the yokes; now the Oxen ought to stand at the full stalls with a *crowned head*."|| The cakes allude to the offerings then made to Ceres and the Earth from their own corn,¶ and "the joyous songs" are the "*Carmina*" of Virgil before quoted.

At Easter, the Rustics have a custom, called *Corn-showing*. Parties are made to pick out Cockle from the Wheat. Before they set out they take with them Cake, Cyder, and, says my informant, a *yard* of toasted cheese. The first person who picks the cockle from the wheat has the first kiss of the Maid, and the first slice of the Cake.

This custom is not noticed in the Popular Antiquities. It is plainly another of the *Ferix Sementivæ*, as appear from the following line of Ovid.**

"Et careant loliis oculos vitiantibus agri."

Let the fields be stripped of eye-diseasing cockle.

* A stall, from the Anglo-Saxon *Bosg*, or *Bosig*, Præsepe.

† I. p. 29.

‡ From Rudge and Heath.

§ From the Anglo-Saxon *posa*, scrip.

|| Solvite vincla jugis; nunc ad præsepia debent

Plena coronato stare boves capite.—El. ii. 1, p. 112, Ed. Bas. 1592.

¶ Placentur matres frugum Tellusque Ceresque
Farre suo.—Ovid Fast. i. 671.

Buns, according to Bryant, retain the *name* and form of the sacred bread, which was offered to the gods.—Popular Antiq. i. 132, 133.

** Fast. i. 691.

And held at the very season prescribed by Virgil, the beginning of spring.* It appears however to have been mixed with other antient customs. The Cockle is the unhappy Lolium of Virgil, described as so injurious to Corn, and if mixed with the bread was thought to bring on Vertigo and Headache.† Among the Romans the *Runcatio Segetum* or Corn-weeding took place in May,‡ but the *Feriaz Sementivæ*, says Ovid, had no fixed days, and April was the carousing month of the Anglo-Saxons,§ and the time of celebrating the festivals in honour of Venus, Ceres, Fortuna Virilis, and Venus Verticordia. The Roman Rustics then went out to call Ceres home, as appears by the previous quotation from Virgil, and the kissing might be in honour of Venus; indeed it was a want of courtesy, upon various occasions, not to kiss females. Henry VIII. says, in Shakspeare :

“I were unmannerly to take you out,
And not to kiss you.”

[*King Hen. VIII.* act. i. sc. 4.]

[1822, *Part I.*, pp. 220-223.]

The *Harvest Home* is undoubtedly derived from the worship of Ceres|| or Vacuna,¶ represented by the straw figure.

The *Wassailing Bowl* is the mere Grace-cup of the Greeks and Romans. It has nothing to do with the meeting of Vortigern and Rowena, for it is mentioned by Plautus, and occurs in France. The Anglo-Saxons, however, much liked it, for they introduced the custom of hard-drinking.**

May-poles are still erected, but the May-games the Roman *Floralia*, antiently celebrated even in this country, according to Ovid's†† description of them, are utterly lost, tipping and holiday idleness excepted.

The *Morris Dance*, kept up with great spirit, is deduced by Strutt, with probability, from the Fools' Dance at Christmas, part of the antient Feasts of Fools and Saturnalia;‡‡ at least, no better origin is assigned; and Mr. Douce, who has very deeply investigated the subject, admits a connexion with the Pyrrhic Dance.

The young peasantry have been known to adopt the idle classical

* Annuæ magnæ
Sacra refer Cereræ, lætis operatus in herbis
Extremæ sub casum hyemis, jam vere sereno.—Georg. i. v. 339.

† Pintianus in Plin. p. 485, ub. pl.

‡ Calendar. Rusticum, ap. Fleetwood, p. 61.

§ From the curious Anglo-Saxon calendar in Strutt's *Horda*, i. 43.

¶ So Dr. Clarke, *Trav.* iii. 286.

¶ So *Popular Antiq.* i. 441.

** *Archæologia*, xi. 419, 420. Selden's *Illust. of Drayton's Polyolb.* Song ix.

†† *Scena joci morem liberioris habet.* *Fast.* iv. 946. [The sport is carried to licentious lengths.]

‡‡ *Sports and Pastimes*, p. 171.

superstition of Love-Philtres or Powders. What these were, Gay mentions in his "Shepherd's Week":

"These golden flies into his mug I'll throw,
And soon the swain with fervent love shall glow."

Instead of these dangerous ingredients, a humorous chemist in the vicinity is said to have sold *emetics*, and cunningly watched the amorous purchasers, to enjoy the jest of the operation.

The anniversary honours and sports, described by Virgil, as celebrated at the barrow of Anchises, are also preserved. On the Wednesday in Whitsun week, there is a large meeting for festivity, held upon a great barrow, called Capel Tump. Stukeley mentions a similar convivial assembly, held on Shipley Hill, also a large tumulus.*

Cock-fighting is highly in vogue, to the great vexation of philosophers, who know how much ferocity impedes the influence of Law, Morals, and Civilization. It is said to have originated with Themistocles, who instituted annual battles, because he had seen two cocks fighting, and thus thought that he should encourage bravery.† From hence, says Pintianus,‡ came the custom upon Shrove Tuesday of boys bringing cocks to their masters, and under their controul, beholding the battle till dinner-time, in the school, as noticed by Strutt.§ The cocks were fed regularly.|| Cock-fights appear upon the coins of Dardania, and under the presidency of love.¶ The battles were often fought in the presence of the god *Terminus* (a *Hermes* among the Greeks), and the palms destined to the conqueror, were placed upon a pedestal. Upon a coin of Athens we see a cock crowned with palm.** Polyarchus gave public funerals, and raised monuments, with epitaphs to his cocks.†† The sport passed from the Greeks to the Romans; and Caracalla and Geta were great cock-fighters.‡‡ Quails were sometimes fought instead of cocks.§§ A writer on the subject is mistaken in making the *gaffle*, or metal spur modern. It is mentioned in an Anglo-Saxon synod,||| and sometimes was of brass.¶¶

Midlent or *Mothering Sunday*, rigidly observed, originated in the festival held at this season, in honour of Cybele, the mother of the gods, transferred after the introduction of Christianity to the mother church, whence it is taken up in the Popular Antiquities.

Spinning and *making Home-made Linen*, a custom as old as Penelope and the Grecian heroines, is on the decline, from the superior cheapness of manufactured goods, and the introduction of cotton.

* Itiner. i. 108.

† In Plin. p. 194.

‡ Plutarch de fraternitate.

** Encycl. des Antiq.

‡‡ Pierr. grav. du Duc d'Orleans, p. 172.

§§ Popular Antiq. i. 479, seq.

¶¶ Ducange, v. *Plectrum*.

† Ælian, Var. Hist. ii. 28, p. 67, 68.

§ Sports and Pastimes, p. 210.

¶ Stosch, Gemm. Cl. ii. n. 696, 697.

†† Ælian, Var. Hist. viii. 4.

||| Lye's Dict. Sax. v. *Geafas*.

John Northbrooke, an old puritan, who wrote in 1579, says (p. 35): "In olde time we reade that there was usually caried before the mayde, when she sholde be maried, and came to dwell in hir husbandes house, a *distaffe charged with flaxe and a spyndle hanging at it*, to the intente that shee might bee mindful to lyve by hir labour."*

Singing Psalms before the Corpse, on the way to the grave, is borrowed from the heathens.†

The *Bandy* played by the boys, is an imperfect exhibition of the Roman Paganica, and our antient Goff.‡

The following customs appear to the author to have a Druidical origin :

A certain day, which is a whole holiday for the waggoners, is fixed for cutting the staves of goads. There certainly was a regard paid by the ancients to the age of the Moon in felling their timber § but whether the custom alludes to this, or the misletoe ceremony, the author knows not.

Wild Flowers, especially snow-drops, brought into the house, prevent the first brood of chickens.

St. Thomas's Day mumping, is the going a gooding or corning, which is presumed to have a connexion with the Druidical *Hagmena*, derived from "*Au Guy Van neuf*;" i.e., To the misletoe this new year, or custom of going from house to house; for Paul Merula says: "The Druids were accustomed to send their young men with the misletoe from house to house, as a kind of present, and wish people a happy new year."||

New Year's Gifts. The peasantry send about, on New Year's Day, a small pyramid, made of leaves, apples, nuts, etc., gilt; a custom no doubt derived from the Druidical *Hagmena*, mentioned in the last article. *Collars of Mountain Ash* are put upon the necks of cattle to keep off witches. This is a pure Celtic custom. An old Statistical Scotch account says: "They fixed branches of mountain ash, or narrow-leaved service tree, above the stakes of their cattle to preserve them from the evil effects of elves and witches.¶ The religion of the Britons and Germans being different, the misletoe is represented in the Edda as a contemptible and mischievous plant. In the Gothic mythology, if any tree seems to have been regarded with more particular attention than others, it is the ash.**

Bees are not sold, and a frying-pan is beat when they are swarming.

* Popular Antiq. ii. 60.

† Macrobius, etc., in Id. ii. 172.

‡ Strutt's Sports, p. 81.

§ Popular Antiq. ii. 477.

|| Popular Antiq. i. 350, seq. Bergerac, 4to, 1658, p. 45, Engl. Transl. puts into the mouth of a magician, on the Continent, "I teach them to find the misletoe of the new year." Pref. p. xxx.

¶ Id. pref. xx.

** Cottle's Edda, Introd. p. x.

It was a prejudice, that when bees removed, or went away from their hives, the owner of them would die soon after; and in Devonshire, when any man made a purchase of bees, the payment was never made in money, but in commodities—corn, for instance—to the value of the sum agreed upon. And the bees are never removed, but on a Good Friday.* The tinkling of the pan is the substitute for the invocation to the old Celtic Fairy, Brownie; for Borlase says: “The Cornish to this day invoke the spirit Brownie, when their bees swarm; and think their crying ‘Brownie, Brownie,’ will prevent their returning into their former hive, and make them pitch and form a new colony.” In after ages, the tinkling was deemed of use to let the neighbours know that the owners had a swarm in the air, which they claimed, wherever it lighted.†

The following are matters which the author ascribes to the middle ages; at least, he can assign no earlier date.

The first is the singular custom, now obsolete, of *Sin-eating*.

It appears, that so late as the seventeenth century, there was in the villages, adjoining to Wales, an old man, called the Sin-eater; and his office was, for a trifling compensation, to pawn his own soul for the ease and rest of the soul departed. Mr. [Sir Henry] Ellis, the editor of the Popular Antiquities, has extracted the following curious passage from the Lansdown Manuscripts [Note 10], concerning a *Sin-eater*, who “lived in a cottage, on Rosse highway”:

“In the county of Hereford was an old custome at funeralls to hire poor people, who were to take upon them the sinnes of the party deceased. One of them (he was a long, leane, ugly, lamentable poor rascal) I remember lived in a cottage on Rosse highway. The manner was, that when the corps was brought out of the house, and layd on the biere, a loafe of bread was brought out, and delivered to the Sinne-eater, over the corps, as also a mazar bowl of maple, full of beer [which he was to drink up], and sixpence in money, in consideration whereof he took upon him, *ipso facto*, all the sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes, methinks, something to the Scape-goate in the old lawe, Levit. chap. xvi. v. 21, 22, ‘And Aaron shall lay both his hands on the head of the live goate, and confesse over him all ye iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goate, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let the goat goe into the wilderness.’

“This custome (though rarely used in our dayes), yet by some people was observed, even in the strictest time of the Presbyterian Government, as at Dynder (volens nolens the Parson of the parish) the kindred of a woman deceased there had this ceremonie punctually performed according to her will; and also the like was done at the city of Hereford in those times, where a woman kept, many years before her death, a mazard bowl for the Sinne-eater; and the like in other places in this county; as also in Brecon. I believe this custom was heretofore used all over Wales.”‡

* Popular Antiq. ii. 202.

† Id. ii. 539.

‡ Id. ii. 156.

The *Nine Holes* is an antient game of which the representation is kept up, in nine holes, cut in a flat stone, or excavated in the bare ground. This table does not accord with the real original game.*

Formerly flowers were strewed before young couples in their way to church. The author once saw a malicious caricature of this custom. Nosegays of rue enclosing a piece of half-eaten bread and butter were dropped in the church-path and porch by a deserted female, in order to denote an unhappy wedding. Stephens, in his "Plaine Country Bridegroom," p. 353, says, "He shews neere affinity betwixt marriage and hanging; and to that purpose, he provides a great nosegay, and shakes hands, with every one he meets, as if he were now preparing for a condemned man's voyage."†

Foot-Ball is now the most common sport, especially on Sunday afternoons; but Strutt is mistaken in saying that this game did not appear before the reign of Edw. III.,‡ when bitter complaints were made of its infringements upon archery.§ It is now a mere rustic game, but in the reign of James, was played by noblemen.||

These are all the antient superstitions and sports which particularly distinguish the neighbourhood, known to the author.¶

Old Christmas Customs and Popular Superstitions of Lincolnshire.

[1832, *Part II.*, pp. 491-4.]

In certain districts of the county of Lincoln, many of the old Christmas customs still prevail. At this season the poor and indigent solicit the charitable aid of their more wealthy neighbours towards furnishing a few necessary comforts to cheer their hearts at this holy but inclement season. Some present them with coals, others with candles, or corn or bread, or money. It is a benevolent custom, and merits encouragement, although sometimes abused; and may be traced to a very high antiquity in this island; for the Druids, at the same season of the year, sent people round with a branch of the consecrated mistletoe, to proclaim in each dwelling a happy new year, in return for which they expected a small gratuity.

In the day-time our ears are saluted with the dissonant screaming of Christmas Carols, which the miserable creatures sing who travel from house to house with the *vessel cup*. This is a name given to a small chest, which incloses an image, intended to represent the sacred

* Detailed in Strutt's Sports, p. 237. See, too, Popular Antiq. ii. 297, 298.

† Popular Antiq. ii. 48.

‡ Strutt's Sports, p. 79. It is mentioned by Fitz-Stephen, who lived much earlier. Popular Antiq. i. p. 62.

§ Rym. Feed. vi. 417.

|| Howell's Letters, p. 211.

¶ Strutt, p. 81.

person of our Saviour Jesus Christ. Some of these vessels contain two figures of different dimensions, to pourtray the Virgin and the infant Saviour. In either case an apple is introduced covered with gold leaf. It is reputed unlucky to dismiss the singer without a present. The custom is rapidly falling into disuse.

But Christmas Eve is the time of gaiety and good cheer.* The *yule-clog* blazes on the fire: the *yule-candle* burns brightly on the hospitable board, which is amply replenished with an abundance of *yule-cake* cut in slices, toasted and soaked in spicy ale, and mince-pies, decorated with stripes of paste disposed crossways over the upper surface, to represent the rack of the stable in which Christ was born; and the evening usually concludes with some innocent and inspiring game. A portion of the yule-cake must necessarily be reserved for Christmas Day; otherwise, says the superstition, the succeeding year will be unlucky. A similar fatality hangs over the plum-cake provided for this occasion, unless a portion of it be kept till New Year's Day. The origin of many of these customs and superstitions may be deduced from similar practices used by the northern nations of Europe in ages far remote. In ancient Scandinavia a most magnificent festival in honour of Thor commenced at the winter solstice. It was commemorative of the Creation; for, being the longest night in the year, they assigned to it the formation of the world from primeval darkness, and called it *Mother-Night*. The festival was denominated Yule or Yeol. When Christianity superseded the rites of pagan worship, the people expressed the greatest reluctance to relinquish this annual rejoicing. To insure success to their preaching, therefore, the missionaries applied the festival to the nativity of Christ, which hence acquired the name of Yule-feast. The celebration of this idolatrous festival was most sumptuous and splendid; for it was believed that the succeeding season would be fruitful or unproductive, according to the profusion or parsimony which was observed on this occasion. On the eve of the first day, or Mother-night, fires of wood blazed throughout the whole extent of northern Europe;—hence the origin of our Yule-clog. The peace-offerings dedicated to Thor were cakes of fine flour sweetened with honey;—hence our Yule-cake.

The ring† used in the solemnization of matrimony is considered the bond of union between the parties, and is directed to be placed

* The shepherds to whom Jesus was announced, were told that his advent was *glad tidings of great joy* to all people.

† Mr. Brand, in his *Popular Antiquities*, vol. ii. p. 33, has given a citation from Swinbourne's *Treatise on Spousals*, which carries the use of the ring at weddings back to a very remote period. "The first inventor of rings," says this writer, "was one Prometheus. The workman which made it was Tubal Cain; and Tubal Cain, by the counsel of our first parent Adam, gave it unto his son, to this end, that therewith he should espouse a wife, like as Abraham delivered unto his servant bracelets and ear-rings of gold."

by the bridegroom* on the fourth finger of the bride's left hand, because it was a received opinion amongst the ancient anatomists that there existed a direct communication between that finger and the heart. It was a primitive custom with the early Christians, for the father, at the conclusion of the ceremony, to salute the bride with the kiss of peace—a practice which I have frequently witnessed; and indeed it was indispensable at one period in this country, being positively enjoined, both in the York Missal and the Sarum Manual. The bride cake† is composed of many rich and aromatic ingredients, and crowned with an icing made of white sugar and bitter almonds, emblematical of the fluctuations of pleasure and pain which are incidental to the marriage state. On this day the important ceremony of passing small portions of bride-cake through the wedding-ring is ritually performed. The just execution of this idolatrous ceremony is attended to with the most scrupulous exactness. The bride holds the ring between the fore-finger and thumb of her right hand, through which the groom passes each portion of the cake nine times, previously cut by other individuals of the party into disposable pieces for the purpose. These he delivers in succession to the bride-maids, who seal them up carefully, each in an envelope of fair writing-paper. As amulets of inestimable value, they are distributed amongst the friends of the bride, who seldom neglect to make trial of their virtues. Various are the methods of augury to which they are applied, one only of which shall be mentioned here. If the fair idolatress deposit one of these amulets in the foot of her *left* stocking, when she goes to bed, and place it under her pillow, she will dream of the person who is destined by *fate* to be her partner for life. The first month after marriage is termed the *honey moon*, a phrase derived from a custom practised by the northern nations of Europe, who used to indulge themselves in drinking a liquor made from *honey* for thirty days successively, at the marriage of their chief men.

At the birth of a child, the father receives the congratulations of his friends, and the phrase "I wish you joy," is the first salutation he hears after the event takes place. A similar custom was used by the Jews, though linked with many other superstitious observations. It

* "The name of Brydgroom," says Verstegan, "was given to the new-married man, in regard that on the marriage day hee waighth at the table, and serveth the bryde, and so is the groom of the bryde for that tyme."

† Faber, Mys. Cab. vol. ii. p. 400, speaking of the Irish goddess Brid or Bridget, adds a note on the origin of Bride Cake. "Brid," says he, "is the prototype of St. Bride, to whom so many Welsh churches are dedicated; and the deity, from whose name our English word *bride*, a new-married woman, is derived. Brid being the goddess of the covenant which ratified the allegorical marriage of Noah and the Ark, was thence esteemed the tutelary genius of marriage in general. Accordingly, we are informed by Col. Vallancey, that the sacrifice on the confirmation of marriage was by the ancient Irish denominated *Caca-Brideoige* or the *Cake of Brid*. It is evident that our modern custom of having a bride-cake, as it is termed, upon the marriage day, originated from this idolatrous rite."

is vulgarly believed that if a child be born with its hands *open*, it is an indication of liberality and benevolence, but if its hands be *closed*, the future individual will assuredly prove a churl. When it is first taken to a neighbour's house, it is presented with *eggs*, the emblem of abundance, and *salt*, the symbol of friendship. The christening is a season of rejoicing; but in some instances which have come under my observation, it is accompanied by a custom which I hope is not exhibited in any other part of the kingdom. It is the belief of some very simple people that, unless the child cry during the ceremony, it will not live. This silly superstition occasions some poor infants to suffer considerable torture; for their barbarous nurses do not hesitate to pinch their tender flesh, or prick them with pins, to excite the wished-for evidence of their longevity.

The systems of divination, and the tokens of good and evil fortune,* which are still observed, are numerous and curious. If the tail of the first lamb you see in the spring be *towards* you, it denotes misfortune; if otherwise, good luck may be expected throughout the year. The first cuckoo you hear carries with it a similar fatality. Should you have money in your pocket, it is an indication of plenty; but woe to the unhappy wretch who hears this ill-omened bird for the first time with an empty purse! The same thing is observed of the New Moon. The Celts and Goths equally considered the *new* moon a fortunate aspect for commencing any business of importance, whilst the waning of the moon was esteemed unpropitious. It was a custom with the ancient Germans to abide by the decision of their matrons, determined by means of lots and prophecies, as to the most fortunate period for attacking their enemies; subject, however, to that unalterable maxim, that success could not reasonably be anticipated if they engaged during the waning of the moon.

The species of divination called Rhabdomancy, or setting up a stick to determine which of two paths you shall pursue, I have often witnessed. It was used by the Israelites, and is termed by the prophet Hosea an abomination. We are informed by Ezekiel that Nebuchadnezzar, when consulting the gods about the invasion of Judea, used this species of divination.†

A silver ring made of money which has been offered at the altar is reputed to be a cure for fits; and it is well known that the kings of England were formerly in the habit of consecrating rings with solemn

* A seaman belonging to one of the Grimsby Greenland whalers, applied to my servant the night before the vessel sailed on her destination, for a small branch of *wicken-tree*, several of which grew in my garden, as a preservative against witchcraft. It being dark, the boy gave him by mistake a bough of sycamore; and the trees being not yet in leaf, the error remained undetected, and the poor fellow bore away his magic branch in triumph, and in full confidence of its virtues. It so happened that the voyage was more than commonly successful, which was attributed solely to some supernatural influence inherent in the wicken bough.

† Hos. iv. 12; Ezek. xxi. 19, 21.

ceremonies on Good Friday for this especial purpose. I have seen many young ladies, and some old ones, turn their chairs three times round, or sit cross-legged, as a charm to ensure good luck at cards ; and the advantage of having the choice of chairs at whist is a universally received opinion.

Many are the ceremonies observed by young people who are desirous of prying into futurity to find their destined mates, or to know their future success in the connubial state ; and thus they frequently lay a foundation for misery which they carry to the grave. To obtain a sight of her future husband, when a young girl sleeps in a strange bed, she observes the ceremony of tying her garter round the bed-post in nine distinct knots, carefully repeating some potent incantation. Divination by cards or tea-grounds is merely used for amusement ; but the following process of preparing a magical amulet called "the Dumb Cake," which equals any diabolical incantation of ancient times, is still practised by many an anxious female with strong assurances of success. Three unmarried girls are necessary for the due performance of this rite, who must be pure unspotted virgins ; because *three* is a number sacred in such ceremonies.

Terque senem flamma, ter aqua, ter sulphure lustrat—

and the charm was expected to fail if any levity was displayed during the process. This trio search for a virgin egg, and having found one, they take flour, salt, water, and all other ingredients to form a cake ; which they unitedly mix with the same spoon, unitedly place in the oven, and when baked unitedly take it thence. It is then divided into three equal portions, and each taking one, they proceed in solemn silence to occupy the same bed ; and placing each part under their respective pillows, they disrobe themselves and walk backwards into bed. Should either of the parties laugh, or utter a single syllable during the whole process, the charm is broken. This cake is intended to produce pleasant dreams, in which the future husband of each damsel will manifest himself to her enraptured view, arrayed in all the manly charms of a youthful bridegroom.

The dread of apparitions is a prolific source of distress and misery to which our nature is subject ;* but it is now happily, together with

* I recollect being told, while collecting materials for my History of Beverley, that it is not many years since the inhabitants of that ancient town hesitated to pass down Gallows Lane after a certain hour in the evening, under a dread of meeting the *bogies* (Brit. *bugwoly*, to terrify), or ghosts of criminals who had been executed in that place ; and old people remember when the whole town was thrown into confusion and alarm by the apparition of a venerable looking man which appeared nightly in a house called Courtney's house ; and was reputed to have been murdered, and his bones laid in unconsecrated ground. The house remained long unoccupied, and might have continued so to the present day for aught I know, had not the ghost been laid in the Red Sea. The house in Vicar Lane, now occupied by the Rev. Mr. Gilby, is said to have been formerly haunted by a groom who came to an untimely end, by what means I know not ; but his

the reputed power of witches to injure and torment the human species, almost exploded. The most superstitious of the people are, at this enlightened period, little affected by those fears which in the seventeenth century agitated all ranks and descriptions of men. I must not omit to mention, however, that a most terrific source of alarm still retains its influence over the superstitious in some parts of this county, in the visionary Death-Cart. Before the demise of any individual, this tremendous machine is heard to rattle along the streets like a whirlwind. Every heart beats with dismal apprehension at the ominous sound. The father of a family feels an involuntary shudder pervade his frame ; children hide their faces in the mother's lap, who herself exhibits too many evident symptoms of alarm to afford any comfort to her terrified offspring ; while the more experienced, with a significant shake of the head, exclaim, ' Ah, poor —— ! he'll die before morning ! ' referring to some person whose indisposition is known ; and each endeavours to avert the omen from himself by fixing the application on his neighbour ; although he secretly fears, at the same time, that the affliction will assuredly fall on some devoted member of his own family.

To neutralize the evil influence of witchcraft, we still find seamen, stable boys, and others, using the efficacious horse-shoe ; and when good housewives put their cream into the churn, they sometimes cast a handful of salt into the fire for the same purpose. Some people, after eating boiled eggs, will break the shells to prevent the witches from converting them into boats, because an ancient superstition gave to these unhappy beings the power of crossing the sea in egg-shells. *Huc pertinet ovorum, ut exorbuerit quisque, calices protinus frangi, aut eosdem cochlearibus perforari.*—Pliny [Nat. Hist. xxviii. 4]. Why the preference was given to egg-shells is rather equivocal, when an oyster or a mussel shell would have been at hand to constitute a much more plausible and imperishable vehicle.

Such and so various are the superstitions with which a short and precarious life is embittered ; and by such empty practices do timid mortals amuse and terrify themselves. They serve, however, to remind us of the imperfection of our nature, unable by its own unassisted exertions to disentangle itself from the grovelling weaknesses of matter,—to avert the evils of a probationary state, or to govern or control effectually the passions and affections of the mind.

Yours, etc.

GEO. OLIVER.

skull being found in the dunghill, all attempts to remove it were unavailing : in what place soever it was deposited, the next morning it was seen amidst the manure. It was once taken away in a cart, but the vehicle was over-turned, and the skull replaced, nobody knew how. This was a source of great trouble and vexation to the town ; but the legend does not say how this tenacious cranium was finally disposed of, or by what process the unearthly visitant was at length expelled from his usual haunts.

Customs of the Forest of Dean.

[1822, *Part II.*, pp. 602, 603.]

If you think the following desultory observations made during a late excursion in the Forest of Dean worthy insertion, they are most heartily at your service.

The Forest of Dean, from the vale of Gloucester, presents a confused mass of little eminences covered with underwood, and detached groupes of timber trees. These eminences are very beautiful, their bases are studded with meadows and corn-fields, and the little cottages of the peasants peeping irregularly through the trees has a very pleasing effect.

On approaching the banks of the Severn, the scene grows more picturesque, and from Purton Ferry it is beautiful in the extreme. The Severn in this part assumes the appearance of a placid lake, the shores sloping on every side like an emerald esplanade; except on the Dean Forest side, where a small chain of cliffs appear, resembling a range of triumphal arches, crowned with stunted oaks. About the middle of the river, a small opening discloses the picturesque scenery around Berkeley, among whose shades resides the venerable Dr. Jenner, devoting his whole time to acts of benevolence. May the evening of his days be as peaceful and serene as his life has been beneficent to mankind!

On arriving on the Dean Forest side of the river, a shady walk afforded many charming views of the majestic river I had just crossed, conducting me to the Viney hill. Beneath appeared the neat little village of Blakeney embossed in fruit trees in full blossom. The Severn likewise appeared like a silver crescent glittering between two strings of emeralds. The Cotswolds rise gradually from the bosom of the river, and swell into a magnificent amphitheatre, their sides crowned with all the beauties of luxuriant vegetation.

On a small green near the above-mentioned village, a large party of rustics were engaged in their Whitsuntide amusement of Morris dancing, and the appearance of the dancers covered with ribbons gliding at intervals through the vistas formed by the fruit trees, had a very pleasing effect.

The Morris, or more properly the Moresque Dance, was introduced into England as early as the reign of Henry the Seventh, and, as its name imports, is of Moorish origin, and the more grotesque the dress and actions of the dancers are, the more near they resemble the antient dance. *For this reason I think the Morris Dance of Dean Forest bears a striking similitude to the original. They literally cover their bodies and hats with ribbons of all colours, and, preceded by two

* See Brand's "Popular Antiquities," vol. i. p. 257.

persons bearing a flag and two rusty swords, a Tom Fool (as they call him), and a Maid Marian, they cut the most ridiculous capers and contortions, and actually fulfil these lines of Goldsmith,

“The dancing pair that simply sought renown,
By holding out, to tire each other down.”

[*Deserted Village.*]

Leaving the Morris dancers, I turned to the right and descended into a deep ravine, the acclivities on each side being thickly over-spread with orchards. I ascended the steep eminence of Blakeney Hill, from whence I caught a full view of the Severn, then roaring and thundering amid the black and craggy rocks that in some parts intersect it. Kingroad, where it swells into a sea, was distinctly visible, and the eye ranged over a scene as beautiful and picturesque as any in our isle.

The scenery from thence to Coleford is nearly uniform. Sloping hills covered with the golden-coloured furze, and secluded vallies through which generally murmured a tinkling stream, afforded a pleasing concatenation of rural objects.

The foresters, from the secluded situation of this part of the country, and by not mixing much with their more enlightened neighbours, have a great many superstitious customs among them, of which the following are some of the most remarkable.

They implicitly believe old Christmas (5th of January) to be the real Christmas Day, and no arguments whatever would convince them of their error. On that night (they say), exactly at twelve o'clock, the herb rosemary blossoms, which is a proof that our Saviour was born at that hour. The oxen likewise kneel down at the same time; and some will go so far as to say they have actually seen these prodigies.

On old Christmas Day they will not suffer any females to enter their houses, and during the above day and the eleven succeeding ones, they will not suffer any fire to be taken out of their houses. If you ask them their reasons for observing the above customs, they will tell you it is unlucky to break them, and recount several strange accidents which have happened to persons who have been presumptuous enough to do so.

At the new Moon they turn the money in their pockets, thinking it to be lucky.

They believe in witchcraft, and wonderful are the tales they relate of wizards, apparitions, and enchanter.

If you admit this paper into your Miscellany, I shall at some future time give you a more detailed account of Dean Forest scenery and manners, for the subject is far from being exhausted.

W. S. WICKENDEN.

Village Customs at Scopwick, Lincolnshire.

[1833, *Part I.*, pp. 116, 117.]

The village feast, which is celebrated in the week after Old Holy Rood, still retains some vestiges of ancient hospitality; and the most ample preparations are made in the preceding week for the important solemnity. Every cottage undergoes a thorough scarification. Mops, brooms, and whitewash, are in high request, and such scrubbing and scouring are not witnessed at any other season of the year; no, not at the formidable May-day. Each plaister floor is washed white, and decorated with a running pattern in black, produced from a composition of soot and water, to imitate a carpet or floorcloth. The visitors are expected with an eager anxiety; nothing else is talked of amongst the housewives of the village; every other consideration is absorbed in anticipation of the approaching week; and on the Saturday evening, a general delivery of game, provided by the liberality of Mr. Chaplin, the proprietor of the lordship, takes place, and every cottage is furnished with a hare for the solace of its inmates, whose hospitality is exercised by the invitation of their distant friends and relations, and innocent mirth prevails throughout the village during the early part of the week. I rejoice to witness their unsophisticated festivity, which, I am happy to say, the curse of political dissension has not yet embittered. And woe be to those unquiet spirits who employ their leisure and abilities in scattering the seeds of discontent and dissension through the country, blasting the social enjoyments of the honest peasant, and destroying the peace and happiness of society by fomenting discord between the pastor and his flock, the landlord and the tenant, the servant and his master!

The peasantry in this village are happy, quiet, and contented. The farmers stand at a moderate rent, under a most estimable and kind-hearted landlord (Charles Chaplin, esq., who resides at Blankney in the immediate neighbourhood,) and give the labourers good wages and constant employment. In addition to which Mr. Chaplin has assigned to every labourer a rood of land, at a nominal rent, for spade cultivation at his leisure hours, which not only furnishes his family with vegetables for the whole year, but enables him to feed his pig (many of them feed two), and it is an agreeable sight to behold their chimney-corners decorated with ample fitches of bacon. Nor are their closets destitute of the invigorating beverage proceeding from Sir John Barleycorn; for the farmers give to each labourer four strikes of malt at different seasons of the year, which furnish a supply sufficient for their necessary wants; and to their credit be it spoken, though I have now been residing amongst them upwards of a year, and in constant and familiar intercourse with them as their pastor, I have never yet witnessed or heard of a single instance of intoxication in the

parish. They duly appreciate the exertions which are made for their comfort, and requite them by a return of civility and decorum. Hence a place of punishment for disorderly persons has long been unnecessary in this quiet parish. The stocks have been for many years in a state of dilapidation and decay ; and the ancient tumbrel or cucking stool, which was placed by the prior of Haverholm, under the authority of his charter, over the mill-dam, near the premises now occupied by Mr. Hodgson, for the castigation of female offenders, has been removed time out of mind.

The annual perambulations formerly observed here for the purpose of preserving the boundaries of the parish, have been discontinued from the period of the inclosure ; and the subject is only introduced to place on record a custom which I have not elsewhere noticed. At different points there were small holes made in the ground, which were re-opened on this occasion, and the boys who accompanied the procession were made *to stand on their heads* in these holes, as a method of assisting the memory ; and several persons are now living, who, by this expedient, can distinctly remember where every hole was placed.

Yours, etc.

GEO. OLIVER.

Village Customs at Clee, Lancashire.

[1829, *Part I.*, pp. 416-17.]

The annual wake, or feast of dedication, is kept up in this parish [Clee, Lincolnshire], with some spirit ; but, as fanaticism increases, the rustic sports of our forefathers are gradually laid aside. It was, within my remembrance, celebrated with great merriment for three or four days ; and the evenings were spent in dancing and other rational amusements. The latter custom, however, is almost entirely suppressed ; on which subject old Stow makes the following very appropriate and sensible observation ; “ these open pastimes in my youth being now suppressed, worse practices within doors are to be feared.” The origin of our village feasts is thought to have been derived from the annual festivals which were instituted by the heathen in honour of particular deities ; and it may have some reference to the Jewish feast of Dedication, as the celebrations here spoken of are commonly held on the anniversary of the dedication of the parish Church. In Saxon times, when the inhabitants of this island were but newly converted to Christianity, and unwilling to abandon their accustomed festivities, an edict was issued by Pope Gregory, allowing them to celebrate the dedication of their Churches by an annual feast ; and that their former prejudices might not be violated by too abrupt a renunciation of their ancient enjoyments, they had the further privilege of erecting bowers about the Churches, and even of killing animals, though not, as heretofore, in sacrifice to their senseless deities, but to

entertain their friends with emotions of gratitude to God their common benefactor. Thus, the Feast of Dedication at Clee was held on Trinity Sunday, and the week following, in the Churchyard, for many centuries after the prohibitory statute of 13 Edw. I. had made the custom penal; and a singular practice still prevails, which has been continued by prescription from a remote period of antiquity; probably from the time when the Church was dedicated, as it is a usage which was commonly practised on such occasions. On the feast Sunday the Church is gaily strewn with fresh mown grass, the fragrance of which is extremely grateful; and on that day the congregation is generally very numerous. Some pious female, whose name has escaped tradition, for the purpose of perpetuating this custom, bequeathed to the Churchwardens for the time being, three acres of land in the field, on the tenure of providing fresh grass to strew the Church on Trinity Sunday.

The funerals are conducted with great formality. At the death of an individual, a messenger is despatched to every householder in the village, with an invitation to join in procession to the Church; and it happens, not unfrequently, that the corpse is attended to its final resting-place by a concourse of three or four hundred persons. In early times it was customary in this parish to crown such young females as died in their virginity with a triumphant chaplet composed of fillagree work, as a testimony of their conquest over the lusts of the flesh. This token of respect merged, in process of time, into the practice of gracing the procession of young unmarried women, with children of their own sex, habited in white, and arranged in pairs, and bearing garlands cut in white paper, emblematical of their incorrupted innocence, variously disposed according to the rank or situation of the deceased, together with long slips of white paper to represent ribbons, and other pieces cut into the form of gloves, all of which were solemnly suspended when the funeral was over, in some conspicuous part of the Church, where they remained as a perpetual trophy, or memento of the virginity of the deceased. This practice is of considerable antiquity, and derived probably from the Romans, who hung garlands about the tombs of young people, as we learn from Lucian, Tibullus, and others. On these papers inscriptions were frequently written, containing the name and age of the deceased, with verses expressive of the domestic virtues for which she had been remarkable. Some had an hourglass affixed to them as an emblem of mortality; and in all cases the skill and ingenuity of the young friends of the deceased were exercised to vary these little tokens of their affection, and to express the esteem they had entertained for their departed companion. This pretty custom prevailed at Clee down to a very recent period; and I regret that in the year 1819, when the Church underwent a thorough repair, these emblems of innocence and friendship were finally removed.

With an account of one existing custom I shall conclude my notice of this parish, which has extended to a much greater length than I at first proposed. The parishioners present the Vicar, every Easter, with a quantity of eggs collected in the parish; which was anciently considered as a peace offering, but now as a sort of commutation for the tithe of that article throughout the year. The egg was considered by all nations as a fit emblem of the resurrection from the dead; because, after it has remained for a considerable time in a dormant state resembling death, by the process of incubation, it will produce a living animal. And hence the propriety of a present of eggs at Easter, the season of Our Saviour's resurrection from the dead.

GEO. OLIVER.

Parish Feasts: or Country Wakes.

[1738, pp. 465-7.]

I am now in the country, and at that Season of the Year in which Parish Feasts abound. I hear of one every Sunday kept in some Village or other of the Neighbourhood, and see great Numbers of both Sexes in their Holiday Cloaths, constantly flocking thither, to partake of the Entertainment of their Friends and Relations, or to divert themselves with the rural Games and athletick Exercises.

This custom is of great Antiquity, most of our Country Parishes having from Time immemorial kept their Anniversary Festival, call'd in some Counties a Feast, in others a Wake. It is not only of a publick, but religious Nature, being properly a Feast of Dedication, originally instituted in remembrance of something separated, offer'd, and appropriated to the immediate Honour and Service of the Deity. [A portion is here omitted].

After the Jews, the Christians began very early to follow this good Custom of consecrating Churches and Oratories with much Solemnity of religious Rites and Prayers, and to refine upon the gross Practice of those who had gone before them, that the supreme Deity might be worshipp'd in the most compleat Beauty of Holiness. As the Heathens of old dedicated their Temples, and committed themselves to the immediate Service and Protection of those Gods and Goddesses whom they lik'd best, calling one the Temple of Jupiter, another the Temple of Minerva, another the Temple of Vulcan: And as the Jews had dedicated their Temples, Sanctuaries, Synagogues, or Proseuchæ, to God, under the special Title of the God of Israel: So the Christians consecrated their Churches and Chapels for the sole Service and Honour of the Name of their Master. But as these Corruptions we call Popery, in worshipping Angels and Saints, began to prevail; they did not only begin to build Churches very fast everywhere, with unequal'd Zeal, Expence, and Magnificence, but also dedicated them

to the peculiar Service of such Angels, Apostles, Saints and Martyrs whose Protection and Mediation, under God, they most of all desir'd. From them the Churches took their Names, one being call'd St. Michael's, another St. Mary's, another St. Clement's, another St. Peter's, another St. Paul's. I say nothing of St. Barnabas, because the Antiquaries have observed, that few or none are any where found honour'd with his Name, except one at Rome.

As also the Heathens usually celebrated Annual Festivals, in Honour and Memory of their Gods, Goddesses, and Heroes, resorting together at their Temples and Tombs; and as the Jews constantly kept their Anniversary Feast of Dedication in remembrance of Judas their Deliverer: So it hath been an ancient Custom among the Christians of this Island to keep a Feast every Year upon a certain Week or Day, in Remembrance of the finishing the Building of their Parish Church, and of the first solemn dedicating of it to the Service of God, and committing of it to the Care of some guardian Saint or Angel. At this Time they were to express their Thanks to their Maker for the Enjoyment of so great a Blessing, as a Place for divine Worship; and to do Honour to that Saint of the Parish whose Name it bears. Thus, without Question, the original Cause and Design of Parish Wakes or Feasts was, to preserve in Memory the Dedication of the Parish Church. And of this there might be some Difference. For some might be owing purely to a Custom voluntarily begun and established by the People, but others were held by publick Command and Authority. So this very Feast of Dedication, as well as other Festivals, we find ordered formerly by a particular Canon Law or Constitution made in the Reign of Edward III.* which might only be a Revival and Reinforcement of an old Canon made above 800 Years before. For the Dedication of Churches, and the Annual Commemoration of such Dedications, is of longer standing. We find it mentioned so far backward, as in the Reign of Edward the Confessor; and not only so, but I have somewhere read, that it was first ordered in the Pontificate of Felix the Third, about the Year of Christ 483, or a little after.

[1758, pp. 522, 523.]

From the Heathen Custom of bringing Flowers, Incense, and Provisions to the Tombs and Monuments of their Heroes, and there making Sacrifices and Oblations, and using Sports and Exercises in honour of the Dead, I suppose the Christian Custom arose of meeting at the Graves of their Saints and Martyrs with Prayers, Praises and devout Ceremonies. For the primitive Christians made no scruple to imitate many Heathen Solemnities, when they thought they could do it innocently, without becoming guilty of Idolatry or Superstition. They did not believe it could be a Sin in itself to symbolize and agree

* Gibson's Codex, p. 280.

with even Pagans, Jews, Infidels, Hereticks, and Sinners, in any harmless, useful, and good Thing; and from meeting at the Graves of Saints and Martyrs, arose the custom of making and using Sports, Pastimes, Exercises, and Trials of Skill, in the Church-yards, or near them.

This Feast was at first regularly kept on every Day of the Week, on which the Church was dedicated. But it being observed and complain'd of, that the Number of Holidays was excessively increased, to the Detriment of civil Government and secular Affairs; and also that the great Irregularities and Licentiousness, into which these Festivities were run by degrees, especially in the Churches, Chapels, and Church-yards, brought no small Injury to Piety, Virtue, and good Manners: Therefore Statute and Canon-Law was made to regulate and restrain them, and by an Act of Convocation pass'd by Henry the Eighth in the year 1536, their Number was in some Measure lessen'd. The Feast of Dedication of every Church was order'd to be kept upon* one and the same Day everywhere, that is, on the first Sunday in October; and the Church Holiday, that is, the Saint's Day, to which the Church is dedicated, intirely laid aside. And tho' this Act be not at present much observ'd, yet this might be the Reason why these Feasts or Wakes began to be respited and put off till the Sunday following the proper Day, as we now observe them, that the People for whose Amusement and Diversion they were partly design'd, might not have too many and too frequent Avocations from their necessary and domestick Business. This shows at once, why all our Feasts now begin upon a Sunday, and who the Saint is, to whose principal Care both the Church and Parish have been committed. For, if the Feast hath been all along from one Generation to another regularly observed, his Name should stand in the preceding Week of the Calendar.

These Feasts on Sundays are still observ'd as Times of Entertainment and Pleasure; but, to avoid unseemly Noise and Disturbance upon a Day of Holiness, the Sports and Diversions are now in many Villages prudently deferr'd till the Monday after; and I wish this Regulation had been made in all Parishes.

Some of our old Parochial Churches in this Island (if any such are now standing) were antiently Heathen Temples, built by Heathens, and dedicated to Heathen Deities. And, for Instance, the Antiquaries suppose that the Temple of Diana stood formerly in that Part of the City, where St. Paul's Cathedral is now erected; and that the Collegiate Church of St. Peter's in Westminster was once the Temple of Apollo. In Memory of the building and dedicating of which Temples, Festivals were instituted and celebrated every Year after the Manner of the Heathens. These Temples, together with their religious Ceremonies and Festivals, were not intirely destroy'd

* Clergyman's Vade Mecum.

and abolish'd at the first Approach of Christianity, but only by* gentle Degrees and prudent Methods reformed and converted, as far as reasonable and possible, from the Service of the Heathen Deities to that of the Christian God. So that one Original of our Parish Feasts seems to have been no more than the changing of a Heathen Custom into a Christian. And the greater Part of the rest are deriv'd from those Roman Catholicks, who, (to their immortal Honour be it spoken !) left us most of our antient holy Structures.

W. C.

On the Resemblance between the Welch and Grecian Customs.

[1758, p. 484.]

It is probable that the Grecians traded with the antient Britons ; 'tis certain they came from Cyprus to Cornwall for tin. By this means many Greek words were adopted into the old British language, and many Grecian customs and public diversions were learnt by the Britons. It appears from Homer that the Grecians were boasters of their pedigree ; and this is still the humour of the Welch, where every old woman is a genealogist. The Grecians were hospitable to strangers, and so are the Welch. The former had funeral games ; the latter play all the antics imaginable the night before a funeral. There were begging poets in Greece, and there are begging bards in Wales. The Grecians were lovers of dancing, running, wrestling, boxing, and quiting ; so are the Welch. The Grecian superstition is at this very time a part of the religion of the peasants in Wales. They talk of wand'ring ghosts, goblins, witches, conjurers ; of a person's destiny calling to him before his death ; nay, more—of seeing the devil. They regard omens, dreams, and divination. They, like the Grecians, entertain their reapers with music, and use it at funerals and weddings.

As to the origin of the Britons, there can be no doubt they are descended from the warlike Gauls. The Saxons, who came to assist them against the Picts, drove them into Wales, Cornwall, and Britany. Fourteen thousand Flemings, in process of time, settled in Pembrokeshire by the consent of the King of England. The Welch, however, are at this time great lovers and admirers of the English, with whom they make up one kingdom, having the same laws and the same established religion, with this peculiar privilege, that they pay but one half of what the English do in the pound towards the land-tax.

A. B.

* Collier's Eccl. Hist. p. 73.

Shepherds' Customs.

[1758, pp. 571, 572.]

As there is something very entertaining to the mind, as well as useful, in reviewing the manners of antiquity, I should be obliged to any of your learned correspondents for the pleasure of knowing the methods which the shepherds of Jewry, and the eastern countries, followed in the care of their flocks. In St. John x. 3, 4, we have these words: "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out: and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." On these words Dr. Hammond observes: 1st, "That the shepherds of Judea know every sheep severally." (This, as I have been informed by a gentleman of true value, has been attained to by a shepherd in our own country.) 2ndly, "That the shepherds of that country had a distinct name for every sheep, which each sheep knew and answered by obedient coming, or following, to that call." This, as very unusual with us, scarce gains credit; and yet what is there wonderful in it? Why might not names be given to flocks of sheep, as well as to herds of bullocks? and why may not sheep, led into their fold every night by the shepherd, and brought out every morning (fed when young, in a great measure, too, by hand), be taught to follow the accustomed voice of their shepherd, and distinguish that voice, too, from the voice of a stranger? That the shepherd gave them names appears, in some measure, from the above cited passage of St. John, but more fully from Theocritus, Id. v. 2, 103, 104, where a shepherd calls three of his sheep by their names; and that the shepherds often went before, while the flock followed, is above asserted by St. John in express words. Hence God, who is said to go before the *Israelites, in a pillar of cloud by day, and in a pillar of fire by night*, is, Ps. lxxx. 1, stiled the Shepherd of Israel that led Joseph like a flock; hence the title of shepherd, Isa. xlv. 28, is given by God to Cyrus, and by the most antient authors to kings, who headed their armies to battle; and since David was an expert shepherd as well as divine poet, after whose sweet strains his flock doubtless went, the fable of Orpheus may, I think, be easily deduced from thence.

But the care of these shepherds did not stop here. They seem to have trained up the *ram* to collect the flock when anyway scattered, and thus to draw them together into that regular order in which sheep brought together naturally stand. Let it be observed that I am not here positive, though Lucian says of Polyphemus, the shepherd, ordering the ram what things he ought to do for me. Homer has a comparison of the same nature; and it must be owned that

all poetical comparisons either were *known*, or *supposed* to have a real existence in nature, and that Homer would not have compared *Ulysses*, drawing up his men, to a ram ordering the flock, unless some such thing had *really*, or *supposedly* been done. The words of Homer may as well be seen in Mr. Pope's translation as in the original :

“This said, once more he view'd the warrior train ;
 What's he, whose arms lie scattered on the plain ?
 Broad is his breast, his shoulders larger spread,
 Tho' great Atrides overtops his head.
 Nor yet appear his care and conduct small ;
 From rank to rank he moves, and orders all.
 The stately ram thus measures o'er the ground,
 And, master of the flock, surveys them round.”

[*Iliad*, iii. 252.]

This use of the ram at present our sheep-dogs supply ; but the dogs of the shepherds at that time appear from Theocritus (see *Id.* v. l. 106, and *Id.* vi. l. 11) to be wolf-dogs, kept to preserve the flock from wolves, and other wild beasts.

There remains yet one very curious observation, and established on the indisputable authority of Philo Judæus. That philosopher, a Jew, born and bred in Egypt, must of course be acquainted with their customs, and has these remarkable words in his 1st chapter concerning the creation :

“Woolly rams laden with thick fleeces, in spring season, being ordered by their shepherd, stand without moving, and silently stooping a little, put themselves into his hand to have their wool shorn ; being accustomed, as cities are, to pay their yearly tribute to man, their king by nature.”

Their sheep, it is plain, stood unconstrained before the hand of the shearer.

These things may appear strange to us, who never attempted to know what the docility of a sheep is ; and I shall leave it to the consideration of naturalists, whether or no the shepherds of these countries were not much assisted in this their government of their sheep, by giving them names, while in the state of lambs ; and by using them to come and go daily by these names. Our Saviour's expression in St. John of calling His own sheep by name, and leading them out, seems to favour this hypothesis. If this is granted, then, all the other difficulties vanish ; since every creature conversant about man is known to be teachable by names and sounds continually impressed on him, to do things almost incredible to those who do not duly consider the docility of these creatures. I shall only add that a sheep standing in this silent inclining posture, *willing to part* with his fleece for the good of man, is justly made by the prophet Isaiah, ch. liii. v. 7, to image out our Saviour, *who laid down*

His life of Himself, standing in the most meek, uncomplaining manner before his judge, when He was afflicted and oppressed, yet He opened not His mouth; when He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

JOHN COLERIDGE.

Harvest Customs in Devonshire.

[1816, *Part II.*, pp. 408-9.]

The reaping and harvesting of the wheat in the county of Devon is attended with so heavy an expence, and with practices of so very disorderly a nature, as to call for the strongest mark of disapprobation, and their immediate discontinuance, or at least a modification of their pastime after the labours of the day. The wheat being ready to cut down, and amounting to from ten to twenty acres, notice is given in the neighbourhood that a reaping is to be performed on a particular day, when, as the farmer may be more or less liked in the village, on the morning of the day appointed, a gang consisting of an indefinite number of men and women assemble at the field, and the reaping commences after breakfast, which is seldom over till between eight and nine o'clock. This company is open for additional hands to drop in, at any time before the twelfth hour, to partake of the frolick of the day. By eleven or twelve o'clock the ale and cider has so much warmed and elevated their spirits, that their noisy jokes and ribaldry are heard to a considerable distance, and often serve to draw auxiliary force within the accustomed time. The dinner, consisting of the best meat and vegetables, is carried into the field between twelve and one o'clock; this is distributed with copious draughts of ale and cider; and by two o'clock the pastime of cutting and binding the wheat is resumed, and continued without other interruption than the squabbles of the party, until about five o'clock, when what is called the drinkings are taken into the field, and under the shade of a hedge-row or a large tree, the panniers are examined, and buns, cakes, and all such articles are found as the confectionary skill of the farmer's wife could produce for gratifying the appetites of her customary guests at this season. After the drinkings are over, which generally consume from half to three quarters of an hour (and even longer if such can be spared from the completion of the field) the amusement of the wheat-harvest is continued with such exertions as draw the reaping and binding of the field together with the close of the evening; this done, a small sheaf is bound up and set upon the top of one of the ridges, when the reapers retiring to a certain distance, each throws his reap-hook at the sheaf until one more fortunate, or less inebriated than the rest, strikes it down. This achievement is accompanied with the utmost stretch and power of the voices of the

company, uttering words very indistinctly, but somewhat to this purpose—"wé hā in ! wé hā in !" concluding with a horrid yell resembling the war-whoop of the Indian savages, which noise and tumult continue for about half an hour, when the company retire to the farm-house to supper; which being over, large portions of ale and cider enable them to carouse and vociferate until two or three o'clock in the morning. At the same house, or that of a neighbouring farmer, a similar scene is renewed, beginning between eight and nine o'clock in the morning following, and so continued through the precious season of the wheat-harvest in this country. It must be observed, that the labourers thus employed in reaping, receive no wages; but in lieu thereof they have an invitation to the farmer's house, to partake of a harvest frolic, and at Christmas also, during the whole of which time, and which seldom continues less than four or five days, the house is kept open night and day to the guests, whose behaviour during the time may be assimilated to the frolics of a bear-garden.

J. S.

Custom of Shot Corn.

[1806, *Part I.*, pp. 16, 17.]

The other day I was looking over the copy of an endowment of a vicarage in the 13th century, where, after mentioning the pension or annual stipend, and the various tithes to be received by the Vicar, it mentions also "the custom called shot corn." I believe I have somewhere met with the expression before, but cannot recollect whether any explanation accompanied it, and feel much doubt to what it can relate, being at present far from books which might give some insight into the matter. I should therefore be much obliged to some of your numerous correspondents for their opinion; as probably the custom may be referred to in many other endowments of that and the next century. Perhaps they may satisfy many of your readers, as well as myself, whether the custom was abolished by any Act of Parliament at the Reformation, as well as what it consisted in; or whether it may not still continue, being a part of the ecclesiastical provision made for the resident or officiating minister for some centuries before. Whether in hazarding a conjecture, that the expression common in some counties, of "shooting out grain" from a sack or bag into any other, or upon a floor, etc., might possibly come from this custom, I may suggest a proper explanation; and if so, whether it consisted of any certain measure or quantity to be given by each person in the parish growing corn, towards the maintenance of the Vicar and his servants, similar to what was given to the monks of any abbey or priory on certain occasions. These are subjects of considerable importance, which your learned correspondents will feel happy in ascertaining, to the satisfaction of many, as well as

Yours, etc.,

INVESTIGATOR.

[1806, *Part II.*, p. 423.]

I would submit to the consideration of Investigator, who, in p. 16, asks for an explanation of "the custom called shot corn," whether it may not be the antient Cypicreeat, a tribute or payment made to the Church, usually in corn, which might thence be called "scot" (or vulgarly "shot") "corn."

The precise quantity of corn, or other articles, paid as Church-scot, is, I believe, at this time unknown; but it would doubtless vary with the fertility of the land, and state of cultivation, in different parts of the kingdom. "Scot" and "Shot" seem to be synonymous: "scot free" and "shot-free" being indifferently used to express "free of expence or obligation."

"Pay the shot" is also a common provincial phrase for "discharge the reckoning;" though the Sussex toppers, as a Southern friend informs me, sometimes say "pay Lord John," which may possibly be a corruption of "*P Argent*," and deserve notice as a curious remain of our Norman subjugation.

Yours, etc.,

WILLIAM HAMPER.

[1806, *Part II.*, p. 902.]

In reply to "Investigator," p. 16, concerning the ancient "custom called shot-corn;" I am apt to believe it consisted of a certain quantity of Corn payable to the Rector, or Vicar, of a parish annually. Several customs of this nature were originally in use; some of which yet remain in many of our antient parishes; particularly "church-shot;" which was a house-tax payable at Martinmas, for that holme and that hearth where a man resided the preceding Christmas. "Light shot," or "candle money," was discharged three times a year; a half-penny worth of wax from each hide of land upon Easter Eve, All Saints, and Candlemas. "Soul-shot," a burial fee, contingent on the performance of duty, and paid at the open grave: nay, sometimes, although the body was not interred in the parish, the "soul-shott" was discharged to the minster to which the person belonged. There was also another custom used by our ancestors, viz. "Plough-alsms," which was a penny from every plough-land in the parish, and generally paid within fifteen days after Easter. "Shot-corn," therefore, clearly appears to me to have been a certain quantity of Corn paid as before observed, or money in lieu of the same. It is also necessary to add, that the customs above-mentioned were made by the Saxons for the better provision of the Clergy. Should these observations be of any service to "Investigator," it will give great pleasure to

Yours, etc.,

W. ALDIS.

On Ancient Land-marks and Boundaries.

[1827, *Part II.*, pp. 291-93.]

In a pamphlet entitled "Illustrations of Avebury and Silbury" [1827], by the Rev. W. L. Bowles, the extraordinary mount of Silbury is

presumed to have been dedicated to the Celtic deity Teutates, the Egyptian Thoth, the Phœnician Teut, or more modern Mercury. In addition to the many curious and highly interesting observations of the Rev. Gentleman, I beg to offer a few remarks upon the deity Mercury, his powers, and his sites of worship, which, while they corroborate the opinions advanced, may also account for the proximity of Silbury and the Temple of Avebury to the frontier boundary of Wansdyke.

Man in his early state knew no bounds of territory,—

“The world was all before him, where to choose
His place of rest, and Providence his guide.”

Increasing population narrowed his limits, till not only tribes had boundaries, but individuals their land-marks. A rude stone was raised on the limits of each man's territory, and we may infer that it was a custom of the highest antiquity, by the mention made of olden times, in the following passage, for the due observance of these thoths or land-marks: “Thou shalt not remove thy neighbour's land-mark, which *they of old time* have set in thy inheritance.”*

The stone which Minerva hurled at Mars was black, rough, and vast, and was placed by *men of former times* as a boundary of cultivated land.†

Again, we read:

“Saxum antiquum ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis.”

These passages from the Scriptures and from Homer prove the remote antiquity of the land-marks; and the universality of the custom is as wonderful, as it is curious to observe the rights which have sprung from the respect paid to land-marks, and which even still remain, notwithstanding the lapse of so many ages. Leaving, however, the boundary marks of individuals, let us observe the thoths of higher import, which divided the lands of nations, and trace the respect paid to them by an assembled mass of people, whose minds, eagerly absorbing every tint of superstition, ultimately converted the land-mark to a deity, and actually placed themselves under the protection of a rude stone, which they were bound to defend. Early mention is made of a thoth or boundary mark between Jacob and Laban. A pillar is raised by Jacob and his father-in-law; after which, to impress the division of land and the compact more fully upon the minds of the attending tribes, they are called upon to become witnesses of the deed, and to gather stones in a heap, which was not to be passed over with malevolent intentions towards Laban. A sacrifice was made upon the mount, and the carousal lasted the whole night.‡

The dividing portion of land between two tribes would not be positively claimed by either party; it would be as common land or

* Deut. xix. 14.

† Iliad, b. xxi. 403.

‡ Gen. xxxi. 44-54.

neutral territory. It would be respected by both tribes,—the covenant oath taken at the thoth would render it respected. Time would mellow it as sacred, and departed chiefs were buried near the deity. Superstition worked upon the human mind; the neutral ground, bearing on its surface the humble but imperishable tumulus, within which were deposited the ashes of their warlike heroes, became doubly venerated as the sanctuary of the dead, and the limits over which their deity presided with his mighty influence. Hills and promontories became chosen as the boundary marks; the thoth was erected on them; a statue of Terminus was on the Tarpeian rock. And we find that Joshua was buried *in the border* of his inheritance in Timnath-Serah, which is in Mount Ephraim on the north side of the hill of Gaash.* (Evidently two hills of note opposite to each other, as Tan and Silbury Hills.) On Mount Cyllene, a chain of land bounding Arcadia from Achesia, was not only the sepulchre of Æpytus, which Homer mentions as an old land-mark,† but also a temple to Mercury. The Scythian barrows are on elevated ridges,‡ and many tumuli are in a desert which is the southern boundary of Siberia § while some of the present Russian Tartar tribes bury on eminences. The custom of performing worship on high places was universal. The teocalli of the Mexicans was raised in the midst of a square and walled inclosure. On its summit blazed the holy fire from whence the priest was seen by a great mass of people at his holy rites; and within the inclosure kings and chieftains were deposited. Such was the temple to Jupiter Belus; and on a small Roman token, a temple to Venus is represented on a high mound surrounded by a wall.|| Bailey, in his Etymological Dictionary, gives the translation of Aaron to be the Man of the Mountain; thus we find the high priest receiving his name from the site of his worship and his ceremonies. In the Nepal territory Mount Simbi is a holy spot;¶ and to come nearer to the point, we find that on the summit of Mount Dunon in Alsacia, which for a long period was the frontier dividing that province from the principality of Salm, stood the ruins of a temple, which by the evidence of inscriptions was dedicated (like the temple on Mount Cyllene) to Mercury.** Thus far we have many analogies in support of Mr. Bowles's opinion, that Silbury Hill was the hill of Mercury; and in my opinion, when we remember that it was mostly on frontiers that temples to that deity were erected, the hill near Avebury, as well as the temple itself, is exactly where we might expect them to be, namely, on the frontiers of those conquering people, who threw up, as their

* Joshua xxiv. 30.

† Iliad, ii. 603.

‡ Henderson's Travels.

§ Archæologia, ii., p. 222.

|| Millin (A. L.) "Galerie Mythologique" [1811], pl. 47, fig. 182.—Vaillant, num. fam. Rom. vide "Considia."

¶ Major Rennell on Hindostan, iii., p. 276.

** Hist. d'Alsace, v. i., lib. 2, p. 95.

last and strongest defence, the vast Wansdyke boundary, and erected near them the temples, etc., of a mutual covenant.

I will now turn to the games, fairs, and annual meetings formerly held on frontier lands, which will probably give additional proofs to the opinion of Mr. Bowles, that the fair on St. Anne's day, celebrated at Tan Hill, is of the most early period.

The rude stone of limitation was converted, in the course of time, to a proportioned column; and these pillars being on the confines, ultimately denoted the territory itself:

“Atrides Protei Menelaus ad usque columnas
Exulat ————”

Virg. *Æn.* xi. 262.

It was customary, as every one knows, to perform annual rites at the barrows or graves of the departed. At the tomb of Theseus tragic poets annually contended. Virgil sings of the games celebrated at the tomb of Anchises. The same feelings exist among the American Indians; and in Glamorganshire the graves to this day are annually dressed by surviving relatives with flowers. The sports which were celebrated in most early days, survived the memory of those chieftains for whom they were instituted; but being at all times palatable to the existing race, they were continued, and the respect paid to the dead became blended with the worship paid to the divinity. Increasing population and dawning commerce suggested a traffic in merchandize, and the annual season of assembled multitudes became a time for business and for profit, as well as festivity and debauchery. The Istmæan and the Nemæan games were both celebrated on frontier lands; and at Thermopylæ, the frontier dividing Thessaly from Locris, two annual fairs were held. It was there also that the Amphyctyons assembled to decide upon political subjects. The Gauls met annually at the frontiers of the Carnutes to administer justice. “Certo anni tempore *in finibus* Carnutum, quæ regio totius Galliæ media habetur, considunt in loco consecrato. Huc omnes undique qui controversias habent conveniunt, eorumque judiciis decretisque parent.”*

And to mark the slow decay of most early customs, as though they were embalmed in the affections of men, we find that political assemblies were held, even as late as the 14th and 15th centuries, at a thoth or limitation site near the small town of Reuse upon the Rhine; to say nothing that in all probability the stone of Scone, now carefully preserved in Westminster, and over which our Sovereigns are seated at their Coronation, was originally nothing more or less than an early boundary mark, black, rough, and vast; such as I have already stated Minerva to have hurled at Mars. Near Metz is a waste land, once perhaps a boundary, and on it was held a fair:

“Aupres de la Saille † y avoit un Champ,
Ou Seigneurs, bourgeois, et Marchands,

* *Cæs. Bell. Gal. lib. vi. cap. xiii.*

† Name of an adjacent river.

Et toute la communauté,
Faissoient grande solemneté ;
Parceque parmi passoit Sailles
Etoit nommoit Champ a Saille ;
Tout nul n'en etoit possessant,
Mais etoit commun à tout passant."*

The Russians trade annually on confines with the Chinese. And probably as a fading relic of former times, we find by the following receipt, A.D. 1499, that churches and church-yards were the sites of fairs :

"Recept.—Item : Rec. at the fayer for a stondyng in the church porch, *iiij*l*.*"†

Nor must I omit to mention that an annual fair is yet held in the close of Salisbury Cathedral.

The site of Tan Hill being on a frontier, and the fair held upon it on St. Anne's day, correspond so closely with the above-quoted examples, that Mr. Bowles appears fully justified in supposing the present annual season of festivity and frolic to be the shadow of a most early custom, where probably the bitter shrieks of human victims were considered requisite to complete the scene.

Relative to the attributes of Mercury, may they not have originated from the various acts which took place originally at the boundary stone upon the confines? The marauder would hasten to his boundary, and in gratitude for his success, offer a portion of his spoil to his deity. Hence Mercury became the god of thieves, and hence the origin of tithes ; as the Greeks always presented a portion of their plunder taken in war to their divinities. As the boundary lands were frequently elevated, tribes expecting an attack from their neighbours would resort to the ground where their deity stood, in order to mark the approach of an enemy. Vigilance would be required of the scouts to spread the earliest alarms ; and may it not be from hence that the cock was deemed the symbol of Mercury? (See Note 11.)

Fearful that I have intruded too long on your valuable columns and the reader's patience, I will show the sincerity of my fears by remaining

Yours, etc.

WILLIAM AUGUSTUS MILES.

Beating of Bounds—The Ducking Stool.

[1831, *Part. II.*, pp. 504, 505.]

In redemption of a promise made in a former letter, to offer for permanent record in your Journal, an occasional article containing an account of certain ancient customs used at Grimsby ; I now beg to call your attention to two exploded practices, which our precise

* Hist. de Metz, quoted by Dulaure. † Coates's "Reading" [1802], p. 214.

forefathers thought it both useful and necessary to observe for the benefit alike of the morals and property which were consigned to their superintendence. The first of these is territorial, and was technically termed "beating the boundaries."

The annual perambulation of the boundaries was a ceremony of great antiquity and importance in the Borough of Grimsby, and in an old document amongst the Corporation records, it is stated to be a custom of *ancient* usage. The day was ushered in with appropriate solemnity. The Mayor and his brethren, in their robes of state, attended by the commonalty of the town, assembled at the hospital of St. John of Jerusalem, and heard Divine Service in the chapel of that house, performed by the chaplain thereof. After which they "beat the boundaries" by perambulation; that is, they proceeded round the extremities of the parish in every direction; pausing at certain points to mark them by peculiar ceremonies. At some they offered up prayers; at others they threw money for the people to scramble for; and at a few they scourged sundry little boys, to imprint upon their minds a memory of particular places by means of painful associations. The perambulation concluded, the Mayor formally claimed the whole space as belonging to the lordship of Grimsby; and by this practice, annually performed, litigation was prevented, and the rights of every adjoining parish, as far as they related to that of Grimsby, were accurately defined. In these perambulations the jury levied fines for nuisances.

"Grimesbie Magna, 11 Car. I. The perambulation of Richard Fotherble Major taken the 21st day of Ap. anno sup'dict. It is pained that the frontigers on both sides the fresh water haven from the Salt Ings bridge to the Milne, shall scower the haven, and make a sufficient drain, every man against his own ground. That the occupiers of Goule Garthes shall sufficiently ditch and scower the ditches under the hedge before Whitsuntide, sub pen. 10s.*"

These duties performed, the Mayor and his brethren adjourned to the preceptory, to partake of the procurator's good cheer; for it was one of the articles of his tenure to provide ample refreshment for his visitors on this occasion. The particulars of the progress were then recorded in the Boundary book, and the party dispersed.

The second custom which I shall briefly notice, as practised by our forefathers in Grimsby, is in the use of that instrument, so terrible in the eyes of scolding wives, the *Cucking Stool*. It was erected near the Stone bridge, at a place which is still called Ducking-Stool Haven, and was used here from the earliest times.† Madox has recorded an instance in the former part of King John's reign,

* Corp. Rec. 11 Car. I.

† A representation of the Ducking-stool, and the mode of its application, was extracted from the History of Ipswich, reviewed in the volume for 1831, part i., p. 42.

where the community of the burgh were fined ten marks for consigning a poor woman unjustly to the Ducking Stool. In 1646 the machine was probably out of repair, for the Chamberlains *presented* it to the Court on the 15th day of October in that year, and it was ordered to be renewed without delay; and thirty years afterwards it came into full operation. A woman named Jane Dutch, about that time was repeatedly subjected to the ordeal, without deriving the least benefit from the application. It is recorded of her that the frigidity of the wave, even in the depth of winter, was insufficient to cool the fervour of her tongue. Between every dip she favoured the spectators with abundant specimens of her exhaustless eloquence; and when the watery castigation was at an end, though dripping wet, she saluted her persecutors with such an overpowering volley of high-sounding tropes and rhetorical flourishes, as convinced them that her *weapon of offence* was unconquerable. Indeed, her disorderly conduct was carried to such a length, without respect to persons, that the churchwardens were heavily fined for neglecting to present her in the Ecclesiastical Court.

The last lady who occupied the exalted situation of chairwoman in the Trebucket was Poll Wheldale, about the year 1780. She is represented as being possessed of great volubility of speech, and somewhat addicted to scandal withal. This latter quality acquired for her the distinguished title of Miss Meanwell. The Cucking Stool was ultimately removed in the year 1796.

Yours, etc.

GEO. OLIVER.

Parish Stocks.

[1817, *Part I.*, p. 488.]

“Michael” having observed in p. 253, upon the total disuse of the punishment of the Parish Stocks, and requested to be informed as to the law upon the subject; permit me to acquaint him, that it is said, every vill of common right is bound to provide a pair of Stocks, and is indictable in default thereof, and shall forfeit five pounds. A constable by the common law may confine offenders in the stocks by way of *security*, but not by way of *punishment*. There are several offences, under different Acts of Parliament, whereby a Magistrate is empowered, on non-payment of the penalty, to commit an offender to the stocks, such as those for tipping, drunkenness, and the profanation of the Sabbath. Persons embezzling silk, to whom it is entrusted to manufacture, and soldiers or sailors convicted of cursing or swearing, with many others of a like nature, are subjected to the punishment of the stocks. I strongly agree with your Correspondent “Michael,” that, were this punishment more often inflicted, it would be the means of decreasing numberless instances of juvenile de-

pravity; but let me add, as this punishment, so frequently mentioned in our Statutes, is perfectly impossible to be enforced in the Metropolis, and other places where there are no stocks, what means are to be used for the purpose of enforcing the fine upon the offenders in such cases?

SAMUEL HAWTHORN.

Betrothal Ceremony.

[1747, p. 293.]

At the court of Common Pleas was try'd a cause between Miss Davids of Castle-yard, Holborn, plaintiff, and the Rev. Dr. Wilson, prebendary of Worcester, canon of Lincoln, and vicar of Newark upon Trent, defendant. The action was laid for 10,000*l.* on a breach of a promise of marriage, when, after a trial of almost a day, the jury gave a verdict for the plaintiff, with 7000*l.* damages.—It was proved by several witnesses, and letters, that the Dr. had frequently promised to marry her, and prevailed on her to promise him: That they both had declared the same publickly in a solemn manner: And that he afterwards having deny'd his making such promise, and the lady having refused the addresses of a gentleman on account of her engagement, and being liable to the law, if she married another, this action was brought, to justify her reputation.

Rubrick of Marriage-Service.

[1795, pp. 727-28.]

A correspondent, p. 576, enquires the reason, why the rubrick of the marriage-service, in our Liturgy, directs the priest to take the ring, and to "deliver it to the man, to put it upon the fourth finger of the woman's left hand."

In answer to this enquiry I have to remark, that it appears from Aulus Gellius's entertaining Miscellany (lib. x. cap. 10), that the antient Greeks, and most of the Romans, wore their ring on this very finger: *in digito sinistrae manus qui minimo est proximus*. He adds, that Apion says, that a small nerve runs from this finger to the heart; and that, therefore, it was honoured with the office of bearing the ring on account of its connexion with that master-mover of the vital functions. Macrobius (Saturnal. lib. vii. cap. 13) assigns the same reason; but also quotes the opinion of Ateius Capito, that the right-hand was exempt from this office because it was much more used than the left-hand, and therefore the precious stones of the rings were liable to be broken; and that the finger of the left-hand was selected which was the least used.

The reasons here so gravely alleged are, perhaps, equally absurd. They serve, however, to show the antiquity of the practice. It is well

known that, when the empire became Christian, the Clergy retained as many customs and usages as were indifferent (and, it is to be feared, some that were not indifferent), for the purpose of conciliating the minds of the people, and promoting the progress of their religion. Finding this practice established, they adopted it into their ritual; perhaps, from the supposed connexion of this hand with the heart, in token of sincerity; and to imply that the contracting parties with their hands made also an interchange of hearts. That the ring was used by the Romans in marriage, see Juvenal, Sat. vi. ver. 27.

It is well known with how much moderation and temper our Reformers proceeded in clearing the ritual from the corruptions of the Church of Rome. Such usages as had received the sanction of the Catholic Church before the springing up of the Papal usurpation, and such as were not unscriptural or idolatrous, they preferred. Hence the resemblance between the English Liturgy and the Romish Breviary, which Ignorance, with her usual petulance, is ever forward to object to the Church of England, is, in effect, highly honourable to her, inasmuch as it shews her reverence for primitive antiquity, her liberality in admitting reformation when indispensable, and her wisdom in rejecting the needless innovation.

How little the Reformation has varied our office of matrimony may appear from a comparison of the following passage of Chaucer's Merchant's Tale with the opening exhortation to that office :

“There speaketh many a man of marriage
That wot no more of this than doth my page;
For whiche causes man should take a wife:
If he may not live chaste in his life,
Take him a wife with great devotion
Because of leful procreation
Of children, to the honour of God above,
And not onlie *par amour*, or for love;
And for they shoulde[n] letcherie eschue,
And yeeld his debtes when that it is due;
Or for that eche man shauld helpen other
In mischief, as a suster should the brother,
And live in chastity full heavenly.”

A little farther on, he describes the marriage ceremony, and alludes to two collects still in use :

“But finally y-comen is the day
That to the cherch both twaye ben they went
For to receive the holy sacrament.
Forth comes the priest, with stole about his neck,
And bad her be like Sara and Rebeck
In wisdom and truth of marriage;
And said his orisons, as is usage;
And crouched hem, and bad God should hem bless
And made all sure inow with holiness.”

Thus we see the great antiquity of some of our modern ceremonies; a subject on which I have elsewhere touched, *Gent. Mag.* vol. lxiv.,

p. 1090; and on which Dr. Taylor had made large collections. Indeed, if we may believe him, "the present ceremony (now in fashion all over Europe), "of saluting the bride" is to be derived from the practice of the antient Romans, among whom the husband and his relations used to salute the wife, in order to perceive whether she had been guilty of drinking wine, which they made equally criminal with adultery. The Doctor concludes: "If my reader was acquainted with but half the passages I could produce, wherein modern customs, though somewhat alienated from their original design and institution, retain however so much of their old feature or complexion as to claim an indisputable relation to some Roman or Grecian solemnity, he would not be startled, as perhaps he was, at the first mention of this opinion. I was tempted here to lay before him an instance or two of this sort, of which I have by me a plentiful collection; but was checked upon the reflexion that I but very lately took him out of the road to shew him a prospect, and therefore rather chose to prosecute my journey, to which it is possible he may now have no objection."—*Elements of Civil Law*, p. 357.

I believe most readers will unite with me in lamenting that this learned writer followed his second thoughts in this instance, and will permit me to repeat my hopes that the collection above mentioned may not be for ever concealed from the public eye.

SCIOLUS.

Your correspondent P. H., p. 576, may find an abundant answer to his question about the use of the ring in the solemnization of matrimony in the Church of England in Wheatley's *Illustration of the Common Prayer*, pp. 437-440. It is much too long to copy for your publication; but as to the particular finger made use of in this ceremony, this arises from a very antient notion, though now contradicted by experience, that "a particular vein proceeds thence to the heart;" or, as Mr. Brand observes, in his *Observations* before quoted, that "a small artery runs from the heart to this finger." [Ellis's Edit. vol. ii., p. 103.]

JUVENIS.

[1795, p. 987.]

In answer to your correspondent P. H. (p. 576), I beg leave to inform him that the researches I made in consequence of his query, respecting a particular form in the marriage ceremony, [shew it to be] rather trifling, as most of the Monkish customs evidently are. On turning over the pages of Burn's *Ecclesiastical Law*, I noted the following passage:

"The ring, at first (according to Swinburn), was not of gold, but of iron, adorned with an adamant; the metal hard and durable, signifying the durance and perpetuity of the contract. Howbeit (he says) it skilleth not, at this day, what metal the ring be of; the form of it being round, and without end, doth import

that their love should circulate and flow continually. The finger on which this ring is to be worn is the fourth finger, on the left hand, next unto the little finger, because there was supposed a vein of blood to pass from thence into the heart. Swinb. Matr. Contr. Sect. 15."

Though I am convinced this is not altogether the most satisfactory interpretation of that mysterious ceremony, yet probably it will reflect some light upon the subject, and may be the means of enabling others, who make the like enquiry, to proceed in their suppositions on a sure foundation.

FATHER PAUL.

Form of the Marriage Ceremony.

[1752, p. 171.]

The form of matrimony is a remarkable instance of this [the changeableness of the ordinary forms of contract]: in 1502 a book was printed by Henry Pepwell with this form:

"I N. undersynge þe N. for my wedded wyf, for beter, for worse, for richer, for porer, yn seknes, and yn helpe, tyl deþ us departe, as holy churche haþ ordeyned, and þerto y plygth þe my trovvþe. Et iterum accipiat eam per manum dextram in manu sua dextra, et ipsa dicat sacerdote docente.

"I N. undersynge þe N. for my wedded housbunde, for beter, for worse, for richer, for porer, yn sekness and yn helpe, to be boxum to þe tyl deþ us depart, as holy churche haþ ordeyned, and þerto y plygth þe my trovvþe. Vel dicat in materna lingua modo sacerdote docente. Wyþ þys ryng y þe vvede, and þys gold and seluer ych þe æue, and vvyþ myne body yeh þe honoure."

In 1554 the form is thus printed by J. Wayland:

"I N. take the N. to my wedded wife to have and to holde, fro this day forwarde, for better, for wors, for richer, for poorer, in sikenesse and in hele, til dethe vs departe, if holy church it woll ordeine, and thereto I plight the my trouthe.—I N. take the N. to my wedded housbande, to have and to hold fro this day forwarde, for better, for worse, for richer, for poorer, in sikenesse and in hele; to be bonere and buxum in bedde, and at the borde, till dethe vs departe, if holy church it woll ordeine, and thereto I plight the my trouthe."

Seizing Wives by Force.

[1767, pp. 140, 141.]

The ancient custom of seizing wives by force, and carrying them off, is still practised in Ireland. A remarkable instance of which happened lately in the county of Kilkenny, where a farmer's son, being refused a neighbour's daughter, of only twelve years of age, took an opportunity of running away with her; but being pursued and overtaken by the girl's parents she was brought back and married by her father to

a lad of fourteen : but her former lover, determined to maintain his priority, procured a party of armed men, and besieged the house of his rival, and in the contest the father-in-law was shot dead, and several of the besiegers were mortally wounded, and forced to retire without their prize.

[1770, p. 137.]

The old Gothic custom of seizing wives by force is not wholly laid aside in Ireland ; an instance of which has just now happened and occasioned much bloodshed. The house of one Edmund Herbert of Killaloe, reputed rich and having one only daughter, was this day (Sunday, 4th March, 1770) beset by sixteen or seventeen ruffians, who forcibly broke in and carried off the girl, after having wounded the father and mother, who stood in defence of their child, in so dangerous a manner that the first is since dead and the latter languishing in a most deplorable condition.

Ancient Wedding Ceremonies.

[1854, p. 379.]

In turning over Polydore Virgil's work, entitled *De Rerum Inventoribus*, I find a passage illustrative of an interesting subject of English folklore. It is an allusion to the marriage ceremonies practised in England in the fifteenth century. I should mention that it is found in the earlier part of the book, which was published in 1499, shortly after the author's first mission to England. Perhaps some of your correspondents may be able to throw some additional light upon the customs referred to. I will translate the passage entire. It is found in the fourth chapr of the first book, the chapter which treats of the origin of marriage, etc.

"Among the Romans, according to Festus, three boys, who had each a father and mother living, accompanied the bride—one to carry before the party a torch of white-thorn, for the marriage took place at night, as we are told by Plutarch in his *Problems*, and the two others to support the bride. The torch was borne in honour of Ceres, who is held to be the mother of earth and creatrix of all its products, feeds mortals, so the bride becoming a housewife might feed her children. The custom is preserved to this day, especially in England, that two youths accompany the lady as *paranymphs* to church, where the priest blesses her and her husband, and two men bring them home, while a third, instead of a torch, bears before them a vessel of silver or of gold. The bride—at all events, in country places—is led home with a wreath of corn (*spicea corona*) upon her head, or carrying the wreath in her hand, or else, as she enters the house, wheat is thrown upon her head, as though festivity were to follow from this ceremony. But to return to Roman customs . . . As soon as the bride was brought into the house a peculiar drink was offered her to taste.

"Nec pigeat niveo tritum cum lacte papaver
 Sumere et expressis mella liquata favis.
 Quum primum cupido Venus est deducta marito,
 Hoc bibit; ex illo tempore nupta fuit."—OVID [*Fasti*, iv. 151].

"Let poppy bruised and snow-white milk be dressed
 With liquid honey from the cells expressed,
 When Venus first was brought to Vulcan's side
 Of this she drank and thus became a bride."

Instead of all these ingredients, honey only is at present tasted upon these occasions at Rome. In the same manner, among the English, the bride, after the priest has pronounced the blessing in the church, begins to drink, the groom and other persons present doing after her the like."

I can throw no further light upon the ceremonies here mentioned except by the suggestion that the Italian clergyman was very probably mistaken in supposing there was any connection between the English customs and those which he cites them to illustrate. The drinking last mentioned was, we may conjecture, a loving-cup, which was drunk to the health of the bride and bridegroom—a ceremony now deferred till the conclusion of the wedding breakfast. The gold or silver vessel, which was carried before the wedding-party, may have been the tankard of Hippocrates, Tyre, or Malvesy, which was taken to the church for this purpose. The paranympi, in the shape of bridesmen, still survive; but the orange-flower wreath has been substituted for the wheaten-garland of our great-great-grandfathers.

The following passage, in Harrison's well-known "Description of England," *circa* 1565, which is prefixed to Hollinshed's Chronicle, may allude to the disuse of some of the customs referred to by Polydore Virgil: "The superfluous numbers of idle wakes, guilds, fraternities, church-ales, helpe-ales, and soule-ales, called also dirge-ales, with the heathenish rioting at bride-ales, are well diminished and laid aside."

Yours, etc.

F. M. N.

Marriage Festival in Ireland.

[1751, pp. 466, 467.]

[From an Article on "Manners, Temperament, and Genius of the Irish Peasantry."]

When a matrimonial compact is agreed, a cow and two sheep are generally the portion of the maid, and a little hut and potato-garden all the riches of the man. Here the woman always retains her maiden name, and never assumes the surname of her husband, as is generally practised in other countries. I have been informed that this is owing to a custom they had among them, in ancient times, of marrying for a year only, at the expiration of which term the couple might lawfully part, and engage elsewhere, unless they should choose to renew their agreement for another year. By this means, if there

were any mutual liking at meeting, both parties were continually upon their guard to oblige each other that an inclination of living together might still be kept alive on both sides. The woman, therefore, who might, if she choose it, have a new husband every year of her life, always retained her own name, because, to assume a new one with every husband, would create infinite confusion ; and this custom, as to the name, is retained to this very day. At their wedding they make a great feast, which is the only time of their lives perhaps that they ever taste meat or any kind of strong liquors. Upon these occasions one of the sheep at least is consumed, and the other is sold to purchase a barrel of a kind of very bad ale, which, in their language, they call sheebeen, and a corn spirit called usquebaugh, or whisky, which very much resembles, in its taste and qualities, the worst London gin. With this they for once carouse, and make merry with their friends. They are, indeed, at all times great pretenders to hospitality as far as their abilities will permit ; whence they have this universal custom amongst them, that, in all kinds of weather when they sit down to their miserable meal, they constantly throw their doors open, as it were, to invite all strangers to partake of their repast ; and, in the midst of their poverty, cheerful content so constantly supplies the want of other enjoyments that I verily believe they are the happiest people in the world. In the very midst of very hard labour, and what, to an Englishman, would seem pinching necessity, they are ever cheerful and gay, continually telling stories, while at their work, of the ancient giants of that country, or some such simple tales, or singing songs in their own language ; and in the wildness of their notes I have often found something irregularly charming. As these are always of their own composition I concluded they must be quite original in their thought and manner, as the authors are all illiterate, and understand no other language whence they might borrow either ; and I imagined it would be no bad way to discover the genius as well as abilities of the people, by observing what turn they gave their poetical performances. I was in some measure able to get over the difficulty of understanding their language by the assistance of a young lady, who understood the Irish tongue perfectly well ; and she has often sung and translated for me some of their most popular ballads. The subject of these is always love ; and they seem to understand poetry to be designed for no other purpose than to stir up that passion in the mind. As you are a man of curiosity, I shall present you with one attempted in rhyme as a specimen of their manner, which take as follows :

A translation of an Irish song beginning, " Maville slane g'un oughth chegh khune, etc."

" Blest were the days when in the lonely shade,
 Join'd hand in hand my love and I have stray'd,
 Where apple blossoms scent the fragrant air
 I've snatched soft kisses from the wanton fair.

“Then did the feather'd choir in songs rejoice,
How soft the cuckoo tun'd her soothing voice,
The gentle thrush with pride display'd his throat,
Vying in sweetness with the blackbird's note.

“But now, my love, how wretched am I made,
My health exhausted and my bloom decay'd I
Pensive I roam the solitary grove—
The grove delights not—for I miss my love.

“Once more sweet maid, together let us stray,
And in soft dalliance waste the fleeting day;
Through hazel groves, where clust'ring nuts invite,
And blushing apples charm the tempted sight.

“In awful charms secure, my lovely maid
May trust with me her beauty in the shade.
Oh! how with sick'ning fond desire I pine,
Till my heart's wish, till you, my love, are mine.

“Hence with these virgin fears, this cold delay,
Let love advise, take courage and away.
Your confident swain for ever shall be true,
O'er all the plain, shall ne'er love one, but you.”

The Garter at Marriage Ceremonies.

[1748, p. 462.]

There is a custom in many parts of England, of taking off the garter of the bride, immediately after the marriage ceremony is performed. Perhaps, some austere maiden ladies may make reflections, and call it an undecent action, and affirm that the fault is enhanced, since it is often committed in a sacred place: For my part, I am so far from thinking that there is any thing criminal in this custom, that I shall always reverence it, and esteem it, as a lively antitype of the dissolution of the virgin zone, that must shortly ensue.

S. T.

The Village Wedding.

[1793, pp. 300, 301.]

The praise you have condescended to bestow upon my descriptive talents, induces me to send you

THE VILLAGE WEDDING.

Passing along that delightful range of valleys between Bradford in Yorkshire to Kendal, we saw a number of country people rush out of a church founded upon a pleasant hill, and immediately the bells chimed most merrily. We desired the coachman to stop in the village underneath, till the group approached, following a new-married couple:—the whole bedizened with ribbands,—the bride most glaringly so,—large true-blue bows were across the full of her breast, lessening till they reached the waist; white, red, and every other colour, were conspicuous about her gown and hat, except for-

saken green, which I was glad to perceive was not worn by one of the throng. It would have gladdened any heart to have seen them striking down the hill—such kissing, and such romping, and such laughing, I never heard or saw before. Rustic happiness was afloat; the girls' faces were tinged beyond their native bloom, and the maiden's blush enlivened the lilies around them. The men's legs and arms were as busy as if they had hung on wires. In an instant half a dozen youths pulled off their shoes and stockings, when I noticed their legs had been previously girt with party-coloured ribbons. On being started by the bride, they spanked off as hard as they could, amidst the whoops of the young and old. This I understand is a *race of kisses*: and he who first reaches the bride's house is rewarded with a kiss and a ribbon. If they were to have been rewarded by a bag of gold, they could not have looked more eager; they took different roads (without heeding the rough stones they had to encounter) and which we were told were previously agreed upon, in proportion to the known swiftness of the candidates. We regretted that we could not stay to see the result of this Hymenæan race; and left them in the midst of their mirth, after a donation which would not take from it, but which was only received, on condition of mutually drinking healths, and our accepting a ribbon apiece. I got upon the top of the coach to look at them as long as I could. Marrowbones and cleavers could not express half the hilarity which we witnessed: and when the coach set off they gave us *breasts-full* of huzzas. We answered them with such sincerity, I shall have a twist in my hat as long as it lasts; and for some time after we left them, we heard bursts of noise.

A RAMBLER.

N.B.—I did not observe the bride was handsomer than any of the others, except in her husband's eyes; but, if I may judge from what I saw, it is a healthful valley, that teems with lusty lads and pretty lasses; and, if I could have stayed the day with them, I should have found out all their sweethearts.

Cardigan Weddings.

[1791, p. 1103.]

The manner of their solemnizing their marriages among the mechanicks, farmers, and common people, in Cardiganshire, is peculiar, I think, to this country, and its borders.

When the young couple have agreed to marry with the consent of their parents or friends, they agree to meet, some responsible persons assisting on each side, to settle the fortune, in writing, if there be any fortune in money or lands. This they call *Dyddio*, *i.e.* appointing a day. Then the bans are asked, as in other countries: and the

day of marriage is always, or most commonly, ordered on a Saturday; and Friday is allotted to bring home the *Ystasell*, or chamber, of the woman, if she is to reside at the man's house; or of the man, if he is to reside at the house where the woman lives.

This chamber of the woman contains generally a valuable oak chest of wainscot work, and a featherbed and bed cloaths, if she is so rich, with sometimes a good deal of household furniture, collected by her mother for some years. This is set up by the friends of the parties in ample order. The man's part is to provide a bedstead, a table, a dresser, a pot, and chairs. That whole evening is employed in receiving presents of money, cheese, and butter, at the man's house from his friends, and at the woman's house from her friends. This is called *Purs a Gwregys*, or purse and girdle, an antient British custom. But I should have taken notice that, a week or a fortnight before the wedding day, an inviter or bidder (*Gwahoddwr*), goes about from house to house with a long stick with ribbons flying at the end of it, and, stopping at the middle of the floor, repeats in Welsh a long lesson, partly in verse, to invite the families that he calls at to the wedding of such and such persons, naming them and their places of abode, and mentioning the day of the wedding, and the helps or benevolence expected from all that come there. This lesson he repeats with great formality, enumerating the great preparations made to entertain the company, such as musick, good eating, etc. (Here follows a form of invitation in verse; but as the two following forms in prose give the idea of it, with less trouble of translation, it is omitted.)

Araith y Gwahoddwr, yn Llanbadarn Fawr, 1762.

“Arwydd y Gwahoddwr yw hyn; yn fwyn ac yn hawddgar, yn lân ac yn deuluaidd, dros Einion Owain a Llio Elis, a’c ewyllys da ar y ddefgyf; dowç ag Arian difai; Swllt, neu ddan, neu dri, neu bedwar, neu bump; ‘r ym ni’n gwahodd Caws ac Ymenyn, a’r Gwr a’r Wraig a’r Plant, a’r Gweision a’r Morwynion, a’r mwyaf hyd y lleiaf; dowç yno’n fore, cewç fwyd yn rhodd, a diod yn rhad, ystolion i eiste, a phyfgod, os gallwn eu dal, ac onide cymmerwch ni yn esgusol; ac nhwy ddon’ hwyniau gyda çwithau pan alwoç am danynt.—Yn codi allan o’r fan a’r fan.”

“The intention of the bidder is this: with kindness and amity, with decency and liberality, for Einion Owen and Llio Elis, he invites you to come with your good-will on the plate; bring current money; a shilling, or two, or three, or four, or five; with cheese and butter we invite the husband and wife, and children, and men-servants, and maid-servants, from the greatest to the least: come there early, you shall have victuals freely, and drink cheap, stools to sit on, and fish if we can catch them; but if not, hold us excusable; and they will attend with you when you call upon them.—They set out from such and such a place.”

[1792, p. 109-111.]

“Arfer y Gwahoddwr yw hyn; yn fwyn ac yn dyuluaidd, in oi yr hen ddefawd, yr wy’n gwahawdd pawb yn eiç llys, ac o baetu i’ç llys; yn wr, yn waig, ac in blant; yn weision, a morwynion, o’r mwyaf hyd

y lleiaf, i Briodas Einion Owain a Llio Elis. Daed y gwagedd a'u rhoddion o wyls eu calon; oni bydd genyç un cofyn mawr, dygwç ddau gofyn byçan, a phridden fawr a ymenyr—Duw gatwo mam yr enwyn—Dowç yno'n fore, c ewç fwyd yn rhodd, a diod yd rhad, a digon o'r *miwsig*, o's ceir o'r Amwy thig; yftolion, cadeiriau, a phob cyfryw seigiau, a physgawd o's gallwn eu dal.—Don' nhwythau atoc çwithau ar y galwad cyntaf.”

“The custom of the Bidder is this: with kindness and hospitality, agreeable to the old usage, I invite all that are within your mansion, and round your mansion: as well husband and wife, and children; as well men-servants and maid servants, from the greatest to the least, to the marriage of Einion Owen and Llio Elis. Let the wives bring their presents with good-will; if you should not have a large cheese, bring two small ones, with a large pot of butter—God preserve the mother of the milk—Come there early, you shall have victuals freely, and drink cheap, and plenty of musick, if it can be had from Shrewsbury; stools, chairs, and all such indulgences, and fish if we can catch them.—They will also come to you on the first call.”

This *Gwahoddwr*, or Bidder, has eight or ten shillings for his trouble, or according to the trouble he has, and extent of ground he goes. If the parties are some of the richer sort, as sons and daughters of considerable freeholders, they send by this *Gwahoddwr* circular letters of invitation in English. The following is a true copy of one of them, written probably by the parson of the parish:

“Sir, my daughter's wedding-day is appointed to be on Saturday, the 14th day of August next, at *Eglwys Newydd*; at which time and place I humbly beg the favour of your good company; and what farther benevolence you'll be pleased to confer upon her shall be gratefully retaliated by me, who am, Sir, etc.”

The presents carried by the good women to the *Pwrs* and *Gwregys* are cheese and butter, besides sometimes a shilling, or two, or three, in money, and even to a guinea; two or three, if people of credit; the quantity being carefully set down on paper by a person employed for that purpose (the clerk of the wedding). And these presents are to be repaid, when demanded, in the same public manner; and, upon refusal, recoverable by law, which is frequently done.

Some persons, who have no thoughts of marrying, have made counterfeit or feigned nuptials, to call in all the money and goods they have laid out in this manner, and which have been always paid them; or they have made a present to some poor friend's wedding of this *Pwrs* a *Gwregys*, money, cheese, butter, etc.

Saturday, as was said before, being the wedding-day, the friends of the man come all on horseback, to the number sometimes of eighty or an hundred, to his house; and have bread and cheese, and a mug of ale each at his cost: and there they make their presents, or pay

Pwython. And out of them they pick about eight or ten, or sometimes twenty, of the best mounted, to go to the intended bride's house, to demand her in marriage. The woman is there, with her friends attending on her, expecting the summons, and ready to be mounted as well as they can. Sometimes there are eighty, or an hundred, or two hundred of them too, having paid their presents, or *Pwython*, there; but take notice, the woman is not to be got possession of without much trouble and argument, in Welsh poetry, sometimes for hours together.

I have seen papers containing some scores of what they call verses *pro* and *con* on this occasion; and they have men, whom they call poets, who make these verses extempore. The Lord have mercy on such poets!

In these they demand the girl as a promised wife, and abuse one another to all intents and purposes, one party within the house, and the other out of doors, to the great diversion of the company, each side extolling the wit of their poets.

Some of the verses follow here that are spoken at the door of the intended bride by the several persons chosen to demand the woman of her father, all on horseback, with their hats off when they deliver their orations; and their answers are by the persons appointed for that purpose. At last the father appears, and welcomes his new guests, when they have admittance after a long dispute; they alight and walk in, and are desired to sit down to a cold collation, and they proceed to church as beforementioned.

This poetical dispute sometimes produces a quarrel, which is determined in their way to church by boxing or cudgeling. In the mean time, while this dispute holds, the girl makes great moans and lamentations; and, if she can counterfeit tears and tearing of hair, it is reckoned a merit. At last, the man's poets having carried the day, the girl yields, complaining of her hard fate; and up she is mounted behind her father, or brother, or some friend, on the ablest, swiftest horse that they can procure. Here again the poor intended bridegroom runs a seeming hazard of losing his intended bride. Her friends pretend, as soon as she is mounted, to run away with her from the company, and ride at all adventures like mad folks, they do not care whither; and it is very common to have legs and arms broken on this occasion. At last, either the double horse is tired, or the bride thinks the time long a-coming, she consents to go with them quietly, except a few starts of endeavouring to turn out of the road now and then, when a fair opportunity offers, until they get to church. The ceremony in church being over, all the company join, and return to the married couple's house, generally the man's house, and eat of some cold collation at free-cost, but pay for their drink; where some of the company like it so well that they stay till next day, or while a drop of drink lasts. On this occasion three or four

London quarters of malt are brewed, or according as the company is. Sunday being come, the bride and bridegroom's business is, to sit down all day and receive goodwill and *Pwython*. This day is called *Naithior*. The *Pwython* are the presents they have made at others' weddings repaid. They receive more money this day than Saturday; and all are written down as before, whether fresh presents, or those repaid; and by Monday morning the drink is generally exhausted; and then, or soon after, the cheese is sold, which brings in a round sum of money. Sometimes 30*l.* or 40*l.* is collected this way in money, cheese, and butter, to the great benefit of a young couple, who had not otherwise scarce a penny to begin the world with. The following Sunday several, or most of the company, attend the young couple to church, by way of compliment; where each spends six pence or a shilling at some friend's house; and then it is reckoned that they are married to all intents and purposes, and not to be divided but by death.

[1792, p. 325.]

Of the *Priodas fach*, or Little Wedding.

Some couples, especially among the miners, either having no friends, or seeing this kind of public marriage too troublesome and impracticable, procure a man to wed them privately, which will cost not above two or three mugs of ale. Sometimes half a dozen couples will agree to a merry meeting, and are thus wedded and bedded together. This is frequently made use of among the miners, and others, to make sure of a woman; and in one mine-work three or four such tackers are frequently met with (or as many of them as can read), and the late act of parliament is looked upon only as a cruel and wicked restraint upon the liberties of the mine country.

The minister of a parish, where I resided, complained heavily in a company where I was present, that in one little village there were above fifty families, that were only married by the little wedding, and never took to the great wedding in his church, whereby he entirely lost his fees; though some came and underwent the great wedding, by way of confirmation, as before described.

The little wedding does not bind them so effectually, but that after a month's trial they may part by consent. When the miner leaves his mistress, and removes to a minework in some distant country, the girl is not worse looked upon among the miners, than if she had been an unspotted virgin. So prevalent and arbitrary is custom.

Yours, etc. LEWIS MORRIS.

* * * Mr. Morris styles this account *Cardigan Weddings*; but the custom is, or was till lately, general through Dimetia, and old people remember it in parts of North Wales; therefore we may suppose it prevailed formerly over all Wales.

Bidding-Wedding.

[1784, *Part II.*, p. 484.]

Your correspondent D. A. B., in the Magazine for May, p. 343, speaking of *Biddings* at marriages in S. Wales, brings to my mind the account I have often heard given by some of my own relations of what they called *Penny Weddings* in Scotland, which seem to have been a custom something similar. When there was a marriage of two poor people who were esteemed by any of the neighbouring gentry, they agreed among themselves to meet and have a dance upon the occasion, the result of which was a handsome donation, in order to assist the new married couple in their outset in life.

[1789, *Part I.*, p. 99.]

Inclosed is a genuine invitation to what is called in Wales a *Bidding*. It exhibits a custom, which though extremely common throughout that principality, will, I dare say, appear odd enough to many of your readers, and perhaps to you, as old as you are. My old friend [Isaac] Tarrat, however, began his literary career before you.

P. Q.

"As we intend entering the nuptial state we propose having a Bidding on the occasion, on Thursday the 20th day of September, instant, at our own house on the Parade, where the favour of your good company will be highly esteemed; and whatever benevolence you please to confer on me shall be gratefully acknowledged, and retaliated on a similar occasion by

"Your most obedient, humble servants,

"WILLIAM JONES

"ANN DAVIES.

Carmarthen, *Sept.* 4, 1787.

"N.B. The young man's father (Stephen Jones) and the young woman's aunt (Ann Williams) will be thankful for all favours conferred on them that day.

"Them that are pleased to favour Stephen Jones with their company that morning are desired to meet at Anthony Mechal's, near the Bridge."

[1789, *Part I.*, p. 423.]

As a companion to the form of invitation to a Welch bidding, p. 99, I have herewith sent you the form of invitation to a Cumberland bridewain, advertised in the *Cumberland Packet* of April 1. It is usual on these occasions to make the new married couple (generally about a fortnight after the ceremony) a present of money, or some household utensil or piece of furniture, or sometimes, even to this day, a small portion of some kind of grain. This formerly, when the circulation of coin was not so common in that country, was the most usual offering.

J. H.

"BRIDEWAIN.

"There let Hymen oft appear,
In saffron robe and taper clear,
And pomp, and feast, and revelry,
With mask and antick pageantry :

Such sights as youthful poets dream
On summer's eves by haunted stream.

“George Hayton, who married Ann, the daughter of Joseph and Dinah Collin of Crosby Mill, purposes having a bridewain at his house at Crosby, near Maryport, on Thursday the 7th day of May next (1789), where he will be happy to see his friends and well-wishers; for whose amusement there will be a variety of races, wrestling matches, etc., etc., etc. The prizes will be a saddle, two bridles, a pair of gand-d’amour gloves, which whoever wins is sure to be married within the twelvemonth, a belt (ceinture de Venus) possessing qualities not to be described, and many other articles. Sports and pastimes too numerous to mention, but which can never prove tedious in the exhibition.

“From Fashion’s laws and customs free.
We follow sweet variety;
By turns we laugh, and dance, and sing,
Time for ever on the wing:
And nymphs and swains, on Cumbria’s plains,
Present the Golden Age again.”

Proxy-Wedded.

[1848, p. 379.]

A line in Tennyson’s “Princess,” p. 13—

“She to me
Was proxy-wedded with a bootless calf,” etc.,

has been found (as I know from actual experience of the fact and not from conjecture) obscure by some who may not lately have read of the custom alluded to. Perhaps a brief extract from Hall’s “Chronicle” may instruct one or two, and can scarcely offend any of your readers.

“Maximilian Ryng of Romaynes, being without a wife, before this tyme, made suit to Fraunces, Duke of Briteyne, to have in marriage the Lady Anne hys daughter, to the which request the duke gently condiscended. And one which by proxie wooed for him, too the entent that the lady should performe that she promised on her faith and honour, he used a new invencion and tricke, after this manner: when the lady did take her chamber, the night after her affiaunce, she was layed naked in the bride bed, in the presence of diverse noble matrones and prynces called thither as witnesses. The procuratour or deputie for the husbände whiche represented his person was layde in the place of her husbände, and put one of his legges into the bed up to the hard knee, in the sight and compaigny of many noble personages, as who said that the virgin had been carnally knowen, and so the matrimony perfighte and consummate, and they two as man and wyfe. But this fonde new founde ceremony was little regarded and lesse esteemed of hym that only studied and watched how to surrept and steale this turtle out of her mewe and lodgyng.”—Hall, Hen. VII., sixth yere, at the begining,

Yours, etc.

J. E. B. MAYOR.

Cornutes.

[1754, pp. 16, 17.]

I am a married man ; and, as such, have long felt a very great uneasiness in my head, occasioned by the growth of horns. Not that I imagine my good spouse the least deficient in virtue ; but 'tis this odd, unnatural joke about horns, and cuckoldom, that disturbs me. What analogy is there between a pair of horns and an unhappy man whose wife is less chaste than she ought to be ? But undoubtedly there is infinite wit in the notion : all the misfortune is I do not take it ; I am dull of apprehension. But, since half of our comedies (besides numberless other works) owe their whole applause to this single piece of exquisite humour ; and it seems to be admitted as true satyr and pleasantry in several languages besides our own, I rest convinced from such strong authority that the jest, though ever so frequently applied, is inimitably smart. But for the information of a dull, well-meaning fellow, be so kind as to give me in your next (or perhaps some correspondent will assist you) some satisfactory account of this affair. I would willingly know in what century the jest began. For, if I mistake not, Chaucer owes a great deal to it. But I own myself quite in the dark, and hope, if I am ever dignified with this embellishment, to learn, from your Magazine, the antiquity, cause, and intent, of this strange phænomenon. And while I am mentioning horns ; I have been much offended at an amazing quantity of them always to be seen at Highgate. Some fixt on long poles ; some on handsome walking staves ; and some in the inn rooms, neatly gilt and decorated. As this other matter relating to horns set so heavy on my mind, I have always been cautious of expressing my wonder at these pieces of furniture, on the spot, for fear I should hear some grating reflection on the state I am really not unhappy in. I doubt not but this custom bears some relation to the other, and hope some Highgate friend or other will inform us on this head. And since I am thus labouring to settle the propriety of our use of this natural weapon of our cattle, let me ask why, in all accounts of the distemper among our kine, has it been always termed the distemper among the *horned* cattle ? Have we not sheep and goats ? But enough. If I prate any more on this long subject, you will think me a still greater fool, and deny me to know my own name, which is

CORNELIUS TACITUS.

Funeral Customs.

[1798, p. 573.]

As a minister in a country parish, I have frequently occasion to observe at funerals several customs which appear of a superstitious nature, though probably there might once be a sufficient reason for them. At funerals, on which occasions a large party is generally

invited, the attendant who serves the company with ale or wine has upon the handle of the tankard a piece of lemon-peel, and also upon her left arm a clean white napkin. I believe these customs are invariably observed. From what cause they originated, some ingenious correspondent may be able to inform me.

CLERICUS.

[1802, *Part I.*, p. 105.]

It hath been long a custom in Yorkshire to give a sort of light sweetened cakes to those who attend funerals. This cake the guests put in their pocket or in their handkerchief, to carry home and share among the family. Besides this, they had given at the house of the deceased hot ale sweetened, and spices in it, and the same sort of cake in pieces. But if at the funeral of the richer sort, instead of hot ale they had burnt wine and Savoy biscuits, and a paper with two Naples biscuits sealed up to carry home for their families. The paper in which these biscuits were sealed was printed on one side with a coffin, cross-bones, skulls, hacks, spades, hour-glass, etc.; but this custom is now, I think, left off, and they wrap them only in a sheet of clean writing-paper sealed with black wax. It is customary also to set a plate or dish in the room where the company are with sprigs of rosemary; and every one takes a sprig, which they carry in their hand to the grave, and, as soon as the ceremony is ended, every one throws their rosemary into the grave.

T. B.

Burial Garlands.

[1747, *pp.* 264, 265.]

Being a constant reader of your instructive, as well as diverting Magazine, I take the liberty to present you with some remarks on a passage in that of December last, p. 646, which gives an account of an Hour-glass, found in a grave in Clerkenwell Churchyard; and that some antiquaries supposed, that it was an ancient custom to put an hour-glass into the coffin, as an emblem of the sand of life being run out; others conjectured that little hour-glasses were anciently given at funerals, like rosemary, and by the friends of the dead put in the coffin or the grave.

But I fear neither of these customs can be prov'd by the works of any authentic author; besides, had such been the use or custom, certainly these glasses, or at least fragments of them, would be more frequently discovered. Give me leave, sir, therefore, to offer what I flatter myself will seem a more probable reason for the hour-glass's interment.

In this nation (as well as others) by the abundant zeal of our ancestors, virginity was held in great estimation; insomuch that those which died in that state were rewarded, at their deaths, with a garland or crown on their heads, denoting their triumphant victory over the

lusts of the flesh. Nay, this honour was extended even to a widow that had enjoy'd but one husband (saith Weaver in his *Fun. Mon.* p. 12). And, in the year 1733, the present clerk of the parish church of Bramley in Kent, by his digging a grave in that church-yard, close to the east end of the chancel wall, dug up one of these crowns, or garlands, which is most artificially wrought in filagree work with gold and silver wire, in resemblance of myrtle (with which plant the fune-brial garlands of the ancients were compos'd*) whose leaves are fasten'd to hoops of larger wire of iron, now something corroded with rust, but both the gold and silver remains to this time very little different from its original splendor. It was also lin'd with cloth of silver, a piece of which, together with part of this curious garland, I keep as a choice relick of antiquity.

Besides these crowns, the ancients had also their depository garlands, the use of which were continued even till of late years (and perhaps are still retain'd in many parts of this nation, for my own knowledge of these matters extends not above 20 or 30 miles round London) which garlands, at the funerals of the deceas'd, were carried solemnly before the corps by two maids, and afterward hung up in some conspicuous place within the church, in memorial of the departed person, and were (at least all that I have seen) made after the following manner, viz. The lower rim, or circlet, was a broad hoop of wood, whereunto were fix'd, at the sides thereof, part of two other hoops crossing each other at the top, at right angles, which form'd the upper part, being about one third longer than the width; these hoops were wholly covered with artificial flowers of paper, dy'd horn, or silk, and more or less beauteous, according to the skill or ingenuity of the performer. In the vacancy of the inside, from the top, hung white paper, cut in form of gloves, whereon was wrote the deceased's name, age, etc., together with long slips of various-colour'd paper, or ribbons. These were many times intermix'd with gilded or painted empty shells of blown eggs, as further ornaments; or, it may be, as emblems of the bubbles or bitterness of this life; whilst other garlands had only a solitary hour-glass hanging therein, as a more significant symbol of mortality.

About 40 years ago these garlands grew much out of repute, and were thought, by many, as very unbecoming decorations for so sacred a place as the church; and at the reparation, or new beautifying several churches, where I have been concern'd, I was oblig'd, by order of the minister and church-wardens, to take the garlands down, and the inhabitants strictly forbid to hang up any more for the future. Yet notwithstanding, several people, unwilling to forsake their ancient and delightful custom, continued still the making of them, and they were carried at the funerals, as before, to the grave, and put therein, upon the coffin, over the face of the dead; this I have seen done in

* Sir Tho. Brown's Misc. Tracts, p. 29.

many places. Now I doubt not but such a garland, with an hour-glass, was thus placed in the grave at Clerkenwell, which, at the rotting and falling in of the lid of the coffin, must consequently be found close to the skull, as that was said to be, and the wooden frame of the glass being but of slender substance, must needs have long since decay'd,* had it not been in great measure secured from moisture within the hollow part of the garland, tho' the thread that held it might in a short time let it slip down to the coffin's lid.

Thus, Sir, I have given you my thoughts of your Clerkenwell hour-glass, altho' there may be several things found in graves not so easily accounted for : As in digging a grave, Anno 1720, for one Mr. Will. Clements, in Nockholt churchyard, in this county, were found deep in the earth several rolls of brimstone ; and last year was dug out of a grave at Wilmington near Dartford, a quantity of Henry the III'd's coins, the particular account of which, I intend shall be the subject of another letter, if it will be any ways entertaining or acceptable to your readers, the which will be a great pleasure to,

Sir, your most obedient, .

E. S.

Bromley in Kent.

[1803, *Part I.*, p. 403.]

In the nave of the church are some reliques of an old but rare custom in this country, which I must not omit ; namely, funebrial garlands, or crowns, which are carried before the corpse of a virgin, and placed on the coffin during the holy service of the church. They are afterwards hung on a beam or otherwise, as trophies of victory over the lusts of the flesh. The Antiquarian Repertory has a learned paper on their antiquity ; though, from the inattention of the index-maker or publisher, it is hard to find that it is in vol. iv. p. 239. This custom is mentioned by Captain Budworth, in his lively *Tour to the Lakes* [1795], p. 100 ; where they to this day plant them in churches. He says, justly, "it is an old Roman Catholic custom, free from its superstition."

A TRAVELLER.

Casting of Stones on Grave Mounds.

[1773, *pp.* 179, 180.]

The following letter having accidentally fallen into my hands, as I imagine the subject of it may afford some entertainment to some of your readers, I have sent you a copy of it to insert in your valuable repository.

I am, sir,

Your humble servant,

E. B.

* See the Fig. Plate viii., *Gent. Mag.*, vol. xvi., p. 640.

Copy of a Letter from the Rev. Mr. Watkins to Dr. Lyttelton, late Bishop of Carlisle, concerning the word Scopelismos.

My Lord,

Mr. Sandby transmitted your lordship's commands, relating to Scopelismos, to me some time ago. I had mislaid the remarks I had made upon the word, and could not get at Ulpian in this country. Valuable books are scarce here, my lord. There is no borrowing, and the clergy are too poor to buy.

I humbly beg leave to refer your lordship to *Matthaus de Criminibus*, 188, where you will find the reference to Ulpian, and a dissertation on the crime.

I think I sent your lordship the following account of Scopelismos — an audacious crime practised by some villains among the Arabians. It consisted in placing a certain number of stones upon the farm or field of persons whose miscreants have a pique at; which stones served as a denunciation of utter destruction to those who for the future should attempt to till the ground on which they were laid; and such terror attended this malevolent and clandestine threatening, that none ever ventured to till such fields.

We have here a custom to this day for every passenger to throw a stone over the grave of such wretches as are buried in the cross roads, with the following curse, 'Yn Garn y bo ti!' *i.e.*, 'May such villains be buried under a heap of stones!' *Carm.*, in the British, signifying an heap of stones. These heaps are very common, and are looked upon as the highest marks of infamy. The custom is very antient. We read in 2 Sam. xviii. 17, 'And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him.'

Dr. Patrick's comment on this verse quotes Adrichomius's Description of the Holy Land, where he says that travellers, as they went by this heap of stones, were wont to throw a stone to add to the heap, in detestation of their rebellion.

One of the most horrid curses among the Welsh this day is Yn Garn y bo ti.

I am, My Lord,

Your Lordship's most dutiful and obedient Servant

W. WATKINS.

Gethly, May 14, 1763.

Women "Taking their Rights" before Childbirth.

[1844, Part II., pp. 22-24.]

In your valuable repository, Sept., 1839, p. 236, a letter is published from John Mowbray, Duke of Norfolk, which announces that on "Monday next coming" his wife will "*take her chamber.*" This letter appears to have been written Nov. 19, 1472; in another place, "the takyng of hyr chambre" is alluded to; and in a third letter, dated Nov. 24, it is stated that the "lady tooke not hyr chambre till yesterday."

To the letters containing the above cited allusions, the following note is appended:—

"There appear to have been some ceremonies anciently used when *the lady took her chamber.* It is stated that when the Queen of Henry VII. took her chamber, 'the Erles of Shrewsbury and of Kente hyld the towelles whan the Queen *toke her rightes*; and the torches were holden by knights. . . . Whan she was comen into hir great chambre, she stode under her cloth of estate; then there was ordeyned a voide of espices and swet wyne; that doone, my Lorde, the Quene's Chamberlain, in very goode wordes, desired in the Quene's name the pepul there present to pray God to send hir the goode houre: and so she departed to hir inner chambre.'" —*From a MS. in the Cotton. Library.*

What the *rights* were, which the Queen took, I have been unable to

discover ; nor can I explain the ceremony of a lady taking her chamber. Hermione, when before her judges, complains that she was deprived of her *privilege*—

“ With immodest hatred
The *child-bed privilege* denied, which 'longs
To women of all fashion :—lastly, hurried
Here to this place, i' the open air, before
I have got strength of limit.”*

Winter's Tale, Act iii. sc. 2.

Were the *rights* of the same kind as the *privilege* here claimed? Shakespeare's commentators are silent upon this subject.

The celebrated French midwife, Louise Bourgeois dite Boursier, who has given a very minute account of the several lyings-in of Marie de Medicis, Queen of Henry IV. of France, describes several of the preparations made for her first confinement. A tent or pavilion was erected in the great chamber at Fontainebleau. It was made of very fine holland, at least twenty ells round ; within this larger pavilion was a smaller one made of the same material ; the Queen's bed was placed in this inner pavilion, and into it none were admitted but the King, who scarcely left the Queen during her illness of twenty-two hours' duration, and those whose immediate attendance upon the Queen was necessary : the larger pavilion was appropriated to those ladies and officers whose presence at a royal birth was officially required.

There were in attendance, in case their assistance should be required, four of the most celebrated physicians and a surgeon, Guillemeau, to whom Louise Bourgeois made occasional reports of the progress of the labour ; but no one, except the midwife, took any active share in the labour itself.

The relics of Saint Margaret (les reliques de Madame Sainte Marguerite) were placed upon a table in the chamber, and two priests (Religieux de Saint Germain des Prez) offered up prayers to God without ceasing ; but no ceremony or formal *taking of the chamber* is mentioned, no *rights* or *privileges* are alluded to ; nor have I been able to find any information upon this subject, though I have sought for it among the early writers on midwifery, both female and male, both English and foreign.

In an edition of Jacobus Rueffus de Conceptu, printed at Frankfort on the Maine, 1587, 4to., there are some wood-cuts representing several matters illustrative of the practice of midwifery three hundred years ago. One of these represents a lady, evidently far advanced in her pregnancy, who has called upon her midwife to bespeak her attendance. The lady is very elegantly attired, having a short cloak or mantle over her dress, her head is adorned with a lace cap, on which she wears a small hat ; she is in a standing posture, but behind

* Johnson suggests “strength of limb,” and he is supported by one of the folios, which reads “strength of limbs ;” but *limit* is the approved reading.

her there is a well-cushioned chair, on which she may, if she pleases, repose; she has been accompanied by a favourite shock dog, which is standing by her side.

The midwife is clad in a more homely style than the lady, but everything about her is neat and handsome, shewing that she ranked high among this useful branch of practitioners; on a table covered with a cloth is a chicken dressed, and a tankard with a glass goblet is standing near; whether because she was about to take her dinner, or that refreshment should be ready in case any person should call, must remain uncertain. The midwife appears as if discussing the question as to the time when the labour may be expected, and the lady is listening with great attention.

Another picture represents the lady placed upon *the chair*, which was then commonly used for the parturient woman; the midwife is in attendance, and all that is considered necessary for her in the exercise of her art is placed within reach in proper order. On each side of the lady is a female; one is a domestic with the expression of much feeling in her countenance, soothing and comforting her mistress, the other is an old nurse, who may be supposed to say, "Aye! you must bear it, you know." Refreshments are placed upon the table, and on the floor is a large jug of hot water, and likewise a wooden pail. In the background is seen a four-post bedstead prepared with two or three pillows for the lady to be removed to after the labour is over, and in an adjoining closet are two physicians or astrologers carefully noticing the moon and stars, and making calculations on the horoscope to cast the nativity of the infant at its first entrance into the world.

A third picture shews that the labour has happily terminated; the lady has been conveyed to her bed, and two attendants, one on each side, are offering her cordials and refreshments, but she seems disinclined to take anything, and wishes for repose. In front the nurse is represented bathing and washing the new-born babe in a large bason; a small pan with a sponge in it is ready at her side; an under nurse is holding a large cloth or flannel to receive the child as soon as the washing is finished; a handsome cradle is at hand which an older child, carrying a doll in her arms, is amusing herself with rocking. At a side table are seen the two astrologers and the midwife, enjoying the various good things that have been prepared for them; the midwife has a good sized drinking cup at her mouth, evidently intent on draining it to the bottom. A door opens into a kitchen at some distance, where a female servant is preparing some necessaries over a large fire.

Nothing in these prints indicates the darkness or closeness of the lying-in chamber which prevailed formerly to so great and injurious an extent in England; but probably, though the prints exhibit light and ventilation, the rooms in Germany were kept quite as close and

dark as in England, for the adage "Frigus omnibus parturientibus et puerperis pestis est, id quod etiam de potu frigido intelligendum," comes from a German author. So great a dread of cold existed even within the last twenty years that very careful nurses were accustomed, during the entire month of childbed, to wrap the handles of spoons, knives and forks, etc., with silver paper, that they might not feel cold to the touch; even the elegant little silver hand-bell which rested on the bed for the convenience of the invalid was enshrined in silver paper.

Yours, etc., S. M.

[1844, *Part II.*, p. 247.]

Sir Harris Nicolas has, through the kindness of a mutual friend, very politely referred me to "The Index and Additional Index of the Privy Purse Book of Henry VIII." with the intention of explaining the expression commented upon in your Number for July last, p. 23, "the Queen toke her Rightes."

I have in consequence consulted Sir H. Nicolas's Remarks, and admit that the explanation he has given is sufficiently conclusive, that the Rights, in the instances there referred to, meant taking the Communion.

This, however, does not quite explain the passage in the quotation from the MS. in the Cotton. Library, of the Earls of Shrewsbury and Kent holding the towels when the queen received the Communion, nor why, "the torches were holden by knights." Something more than the ordinary ceremony of receiving the Holy Communion seems necessary to be accomplished, before the lady could take her chamber.

If there be now exhibited less of ceremony and show on these occasions than was displayed by our ancestors, let it not be supposed that the important duty of receiving the Sacrament is in our own days altogether neglected;—the interesting state alluded to very generally induces our women to seek for the comfort which is afforded them by partaking, with piety and devotion, of the Holy Communion.

Yours, etc. S. M.

Birth of a Grand-child.

[1780, p. 77.]

I do not undertake to vouch for the absurd custom of a grandfather holding his granddaughter on his knee while she is delivered of a child, not having penetrated so deeply into vulgar antiquities; and as I never was out of my own country, still less will I take upon me to vouch for what is done beyond sea.

Penance for Bastard Children.

[1731, p. 434.]

Had almost forgot to mention that an old Fellow of Seventy, and a Woman of Forty-Six, stood together upon Stools last Sunday, array'd

in white Sheets, for having a Bastard Child ; and is informed they have done the same once a Year, for three successively.

Lord of Misrule.

[1779, pp. 340-342.]

An account of the lord of misrule is here extracted from page 1670 of "The Anatomy of Abuses, containing a description of such notable vices and enormities as raigne in many countries of the world, but especiallie in England, 1595" [see Note 12], 4to., by Philip Stubs, gent., who had himself been eye-witness to the extravagances of this troop ; and, with the rigid devotion of the age, condemned those mummeries and sports which the laxer discipline of succeeding reigns too fatally endeavoured to authorize by law.

"First, all the wild heads in the parish conventing together chuse them a ground capitaine (of mischief), whom they innoble with the title of *Lord of Misserule*, and hym they crowne with great solemnitie, and adopt for theyr Kyng. The Kyng anointed, chuseth forthe 20, 40, 60, or 100 lustie-guttes like himself, to wait upon his lordelie majestie and guard his noble person. Then every one of these his menne he invested with his liveries of greene, yellow, or some other light wanton colour ; and as though they were not (bawdie) gawdy enough, I should saie, they bedecke themselves with scarffes, ribbons, and laces, hanged all over with golde ringes, precious stones, and other jewelles. This done they tie about either leg 20 or 40 belles, with rich handkerchiefs in their hands, and somtymes laid across over their shoulders and necks, borrowed for the most part of their prettie Mopsies and loving Bessies for bussying them in the darke. Thus, all things set in order, they have their hobbie horses, dragons, and other antiques, and thundering drummers to strike up the devil's dance withal ; then march this heathen company towards the church and churchyard, their pipers pipyng, their drummers thundering, their stumps dauncing, their belles jingling, their handkerchiefs fluttering about their heads, their hobbie horses and other monsters skarmishing among the throng like madmen ; and in this sort they go to the church (tho' the minister be at prayer or preaching), dauncing and swinging their handkerchiefs over their heades in the church like devils incarnate, with such a confused noise that no man can heare his own voice. Then the foolish people they looke, they stare, they laugh, they fleere, and mount upon forms and pewes, to see these goodly pageants solemnized in this sort. Then after this about the church they go again and again, and so forth into the churchyard, where they have commonly their sommer-haules, their bowers, arbours, and banquetting houses set up, wherein they feast, banquet, and daunce all that day, and (peradventure) all that night too. And thus these terrestriall furies spend the Sabbath-day.

"Then for the further innobling of this honourable Lurdane (Lord,

I should say) they have also certaine papers, wherein is painted some babblerie or other of imagerie worke, and these they call my Lord of Misrule's cognizances. These they give to every one that will give them money for them, to maintain them in this their heathenrie, devilrie, whoredom, drunkennesse, pride, and what not els. And who will not shew himselfe buxome to them, and give money for these, the devil's cognizances, they shall be mocked and flouted shamefullie; yea, and many times carried upon a cowlstaffe, and dived over head and ears in water, or otherwise most horribly abused. And so assotted are some that they not only give them money to maintain their abomination withall, but also wear their badges and cognizances in their hats or cappes openly. Another sort of fantasticall fooles bring to these helhoundes (the Lord of Misrule and his complices) some bread, some good ale, some new cheese, some old cheese, some custards, some cracknals, some cakes, some flaunes,* some tartes, some creame, some meat, some one thing, some another."

Master of the Revels.

[1818, *Part I.*, p. 400.]

The Correspondent who inquires about the Master of the Revels, (p. 2), nearly the same, I believe, as the Christmas Lord of Misrule, may consult the following books: Warton's History of Poetry, ii. 405, iii. 307, n. Strype's Mem. iii. 322, 385, 388. Archæol. xv. 225. Athen. Oxon. i. 199. Bliss's new Ed. i. 665. Fuller's Hist. Camb. 159. Wilson's Hist. of Merchant-Taylors, 620, n. Brit. Crit. vol. ix. 522, xxxii. 5, and Brand's Popular Antiquities [Ellis's Edit. i. 497-505]. In Wood's Annals, ii. 136, it is said that Jasper Heywood was about this time (1557) "King or Christmas Lord of Merton College, being it seems the last that bore that commendable office; that the custom, for aught he knew, had been as antient as the College itself; and that the election was (in the manner which he describes) on the 19th of November, being the Vigil of St. Edmund, King and Martyr, and that his power to punish misdemeanours continued until Candlemas."

R. C.

Holly Boy and Ivy Girl.

[1779, p. 137.]

Being on a visit on Tuesday last in a little obscure village in this county [East Kent], I found an odd kind of sport going forward; the girls, from eighteen to five or six years old, were assembled in a crowd, and burning an uncouth effigy which they called an *Holly Boy*, and which, it seems, they had stolen from the boys, who, in another part of the village, were assembled together, and burning what they called an *Ivy Girl*, which they had stolen from the girls; all this ceremony was accompanied with loud huzzas, noise, and acclamations. What

* Cheesecake, *Fr.* Flan.

it all means I cannot tell, although I enquired of several of the oldest people in the place, who could only answer that it had always been a sport at this season of the year. If you, or any of your correspondents, can explain the full and true meaning of this uncommon kind of festivity, and whence it originated, by publishing it in your much-read magazine, you will greatly oblige

KITTY CURIOUS.

P.S.—I cannot trace it in Bourne's or Brand's Popular Antiquities. [See Ellis's Edit. i. 68-69.]

The Morris Dance in Wales.

[1819, pp. 222, 223.]

Without troubling you or your Readers with many impertinent observations upon the subject of the Morris dance, in all its various forms, and which has been illustrated by many abler hands than mine, allow me to give you a plain statement of such modifications of that ancient dance as are still exhibited in this part of the country, not during the "Merry month of May," but like that recorded by Dr. Plot, at Christmas, and mingled with the usual exhibitions of that festive season.

The most conspicuous figure is the Aderyn bee y llwyd bird, with the grey beak; this is formed by the skeleton bones of a horse's head, furnished with artificial eyes and ears, and highly decorated with ribbons and coloured paper; it is borne by a man whose person is concealed beneath a long cloth; his part is to imitate the amblings, curvetings, startings, and kickings of the horse: he is attended by a groom, whose business it is to sooth his affected angers and fears, and keep him within proper bounds; three or four partners in the profits of the exhibition, who are by turns horse, groom, or attendants, accompany him from house to house, and after a due exhibition of the horse's various antics, a hat is put into his mouth, and a collection levied upon the spectators. This is evidently the Hobby-horse, detached from the Morris-dance, and it is observable that the Welsh name very nearly approaches that of a similar French exhibition, l'oiscau, a long bee.

Another exhibition is called, corruptly, "The Merry Dancers." There are usually three persons dressed in short jackets, which, as well as their hats, are decorated with a profusion of paper ornaments; they proceed from house to house, dancing in each a sort of reel, chiefly, I believe, peculiar to Wales; after dancing the heys and setting, two of the dancers, by turns, take strong hold of each other's wrists, and continue turning round for a much longer time than would be sufficient to make any ordinary head completely giddy. The Welsh are generally very good dancers, and very fond of it; and, on these occasions particularly, the feet keep time with the musick in a most energetic shuffle upon the floor, somewhat similar to a particular

step in the old hornpipe, which is also occasionally danced by one of the "Merry Dancers," if any of the party happens to be particularly expert. The musick is generally the harp, which I am sorry to observe is daily declining, and the detestable fiddle is superseding the native instrument. A frequent, but not universal accompaniment of this merry dance, are the conspicuous and grotesque figures of Punch and Judy. The gentleman is dressed according to the taste and ability of the wearer; generally in a cap and mask of some animal's skin, with the hair on, and the jacket is either much decorated, or entirely composed of the same materials; a fox's brush, if it can be got, or some other hairy ornament is pendent from behind, and a concealed bell tinkles about his hinder parts. His right hand wields a rod, with which he plentifully belabours his wife Judy, who is personated by the tallest man the party are able to procure. He is habited in female attire, the face blacked, and an enormously broad-brimmed, slouched beaver hat upon the head. These two dance a *pas de deux*, to give occasional rest to the other performers. The step of this dance is a sort of shuffling run, in very short steps, somewhat resembling what in fashionable assemblies, 20 years ago, was known by the name of the "partridge step." The jingle of Punch's bell is the only music, and the frequent application of his rod to Judy's back the most *striking* part of the performance. The merry dancers are not always accompanied by these figures, but each occasionally form a separate exhibition. Old Christmas-day is that upon which these, as well as Aderyn bee a llwyd, make their appearance.

New-year's day is marked by all the children of the neighbourhood forming themselves in little groups, and carrying from house to house their congratulations and good wishes for health and prosperity during the ensuing year, which are symbolized by each bearing in his hand an apple, stuck full of corn, variously coloured, and decorated with a sprig of some evergreen; three short skewers serve as supports to the apple when not held in the hand, and a fourth serves to hold it by without destroying its many coloured honours.

E. H.

Corpus Christi Gild.

[1784, *Part I.*, pp. 103, 104.]

We find the solemnities of Corpus Christi Day (generally thought to be peculiar to Coventry, and as such recorded in Dugdale's Warwickshire, and Pennant's journey from Chester) were performed at Dublin with great preparation of pageants. The glovers were to represent Adam and Eve, an angel bearing a sword before them; the *corrisees* (perhaps *curriers*), Cain and Abel, with an altar and their offering; the mariners and vintners, Noah and the persons in the ark, apparelled in the habits of carpenters and salmon-takers; the weavers personated Abraham and Isaac with their offering and altar; the

smiths, Pharoah with his host; the skimmers, *the camel with the children of Israel*; the goldsmiths were to find the King of Cullen (Cologne); the *hookers*, the shepherds, with an angel singing Gloria, etc.; Corpus Christi gild, Christ in his passion, with the Marys and Angels; the taylor, Pilate with his fellowship, *and his wife clothed accordingly*; the barbers, Anna and Caiaphas; the fishers, the Apostles; the merchants, the prophets; and the butchers, the *tormentors*. Tho. Fitzgerald E. of Kildare, lord-lieutenant, was invited, Christmas, 1528, to a new play every day, wherein the taylor acted Adam and Eve; the shoemakers, Crispin and Crispianus; the vintners, Bacchus and his story; the carpenters, the story of Joseph and Mary: the smiths, that of Vulcan; and the bakers, that of Ceres. The prior of S. John of Jerusalem, Trinity, and all Saints, caused to be represented on the same stage two plays, Christ's Passion, and the Death of the Apostles. The play of The nine Worthies was also acted on Corpus Christi day, 1541. Harris' Hist. of Dublin, pp. 143, 145, and 147; MS. Harl. 2013 and 2124, is a list of pageants or plays to be presented (1600) by the companies at Chester. [See Note 13.] The tanners are to represent the creation of heaven, angels, and devils; the drapers, that of the world; the water *leaders* and *drawers of Dee*, the flood (Noah's wife swears by Christ and St. John); the barbers and wax-chandlers, Abraham's return from the slaughter of the five kings; the cappers and linen-drapers, the giving of the law; the wrightes, the salutation and nativity; the painters, the shepherds; the vintners, the three kings; the mercers, their offering: the goldsmiths, the slaughter of the innocents; the *blacksmiths*, the *purification*; the bowchers, the temptation; the glovers, the curing the blind man and raising of Lazarus; the *corvisors*, Christ in the house of Simon the leper; the bakers, the Lord's Supper and the betraying of Christ; the fletchers, bowyers, cowpers, and stringers, the passion; the ironmongers, the crucifixion; the skimmers, the resurrection; the sadlers, the journey to Emmaus, and the appearing to the other disciples; the taylor, the ascension; the fishmongers, the chusing of Matthias and descent of the Holy Ghost; the clothworkers, Ezechiel's vision of the bones; the diars, the coming of Antichrist; the *websters*, the last judgement. In the first of these MSS. is a proclamation for Whitstone plays, made by W. Nowall, clerk of the *pendice*, 24 Henry VIII., setting forth, that in "ould tyme, not only for the augmentacyon and increes of the holy and Catholick faith, and to exort the minds of common people to good devotion and wholesome doctrine, but also for the commonwealthe and prosperity of this citty (Chester) a play and declaracyon of divers stories of the Bible, beginning with the creation and fall of Lucifer, and ending with the generall judgement of the world, to be declared and played *openly in pageants* in the Whitsonne weeke, was devised and made by Sir Hen. Frances, somtyme mooncke there; who gat of Clement,

then bushop of Rome, 1000 days of pardon, and of the bushop of Chester at that tyme 40 days of pardon, to every person resorting in peaceable manner to see and heare the said plays; which were to the honour of God, by John Arnway, then mayor of Chester, his brethren, and the whole cominalty thereof, to be brought forth, declared and played at the coste and charges of the craftsmen and occupacyons of the said city," etc. All who disturbed them were to be accursed of the Pope till he absolved them. Arnway was mayor 1327 and 1328, at which time these plays were written by Randall Higgenett (probably Ranulph Higden), monk of Chester Abbey, who was thrice at Rome before he could obtain the Pope's leave to have them in English. In Thoresby's MS. of Corpus Christi play, by Tho. Cutler and Rich. Nandyke, now in Mr. Walpole's possession, the trades mentioned are, wefferes (weavers), cappers (hatters added in a modern hand), *estreners*, gyrdillers, tulle-thakkers (tilers, thatchers with tyles); spicers, shavers, parchmynners, shermen, and wyne-drawers; merceres, added as modern, Richard, father of Moreton, bishop of Durham, being the first of that trade, at least, in the North of England. Fuller's Worth. York. 229; Thoresby, Duc., p. 517.

A note of the particulars of the properties of the stage play played at Lincoln in the month of July, a^o 6 regine Elizabetheth, in the time of the mayoralty of Richard Carter, which play was then played in Broadgate in the said city, and it was of the story of *Old Tobit* in the Old Testament.

LYING AT MR. NORTON'S HOUSE, IN TENURE OF WM. SMART.

- First, hell mouth with a nether chap.
- Item, a prison with a covering.
- Item, Sarah's chambre.

REMAINING IN ST. SWITHIN'S CHURCH.

- Item, a great idol with a club.
- Item, a tomb with a covering.
- Item, the cyty of Jerusalem, with towers and pinnacles.
- Item, the cyty of Raiges, with towers and pinnacles.
- Item, the cyty of Nineveh.
- Item, Old Tobbye's house.
- Item, the Israelite's house, and the neighbour's house.
- Item, the king's palace at Laches.
- Item, a firmament, with a fiery cloud and a double cloud, in the custody of Tho. Fulbeck, alderman.

We see here the origin of our stage plays, which were at first only those pageants which after ages levelled to the decoration of a lord mayor's show. [See Note 14.]

The Burlesque Festivals of Former Ages.

[1821, *Part II.*, pp. 99-101.]

The Parodies of our Ancestors are in no wise indebted to contemporary Literature for their preservation. They were chiefly the amusements of an ignorant populace, who, unendowed with abstract ideas of wit and pleasure, could only imagine them in the ridicule of ceremonies they were accustomed to respect. Selden and others consider them as relics of the Roman Saturnalia, but their existence was too remote from that period to confirm the supposition; and we must seek their origin in the numerous Festivals of celebration observed by the primitive Christians, and which, in the hands of the ignorant or vulgar, were degraded, from loose representations, to indecent parodies. Yet, if no part of their system were derived from the annual feast of the Romans, their effects at least were of the same nature—a temporary removal of all subordination, ending in excess and riot. Some, indeed, of the ceremonies we purpose to relate, were not productive of such consequences, but they belong to the same class, and had their origin in the same cause,—religious representation. Whatever their purport, tendency, or spirit, it was insufficient to attract the notice of the learned; while they existed in the mouths, or served to gratify the curiosity of mankind, no one was interested in their duration, or anxious to perpetuate his name by recording them. In the bitter treatises of puritan divines (who, like the file, gnawed whatever opposed them), we find rude but interesting descriptions of these ceremonies: nor would those descriptions have appeared, had not the writers considered all customs contemporary with Catholicism as partaking of its nature. A more liberal spirit now exists, and nations are employed in collecting the scattered pieces of that image to which their ancestors bowed. [See Note 15.]

In viewing these Festivals singly and collectively, it will be necessary to proceed according to their dignities, spiritual and temporal, in the following order:

Fête des Asnes.—Feast of Asses.—Pope of Fools.—Prince of Sots.—Boy Bishop.—Lord of Misrule.—Abbot of Unreason.*

With the FETE DES ASNES is associated the purest feeling of piety. It was instituted in honour of our Saviour and his Virgin Mother, but with reference to what event in Scripture is by no means clear. The ceremony was conducted by the Bishop and Clergy of Beauvais, who, from their manner, were without doubt actuated by sincere religion. They selected a fair young damsel, who rode through the streets, mounted on a palfrey, covered with superb housings, and bearing an

* Strutt mentions a *King of Christmas* and of *the Bean*, but these were domestic festivals only.

infant in her arms; the Prelate following with his crosier, and the Ecclesiastics with tapers, till they reached the Cathedral, where the Virgin was placed in the sanctuary. Mass was then performed with the accustomed solemnity; at the conclusion of which, the Monks thrice imitated the braying of an ass, exclaiming "Hinham,"* instead of the usual "Ite, missa est." Extravagant as this spectacle was, it united a splendour which excited the admiration of the people, with a humility which awakened real piety. That it was ever celebrated in England, does not appear. The Abbé Guyot mentions one particular instance of it at Beauvais, in the year 1223.†

THE FEAST OF THE ASS bears no resemblance whatever to the Fête des Asnes; the circumstances of this impious parody turned on the story of the prophet Balaam, whose representation rode in a motley procession on the wooden figure of an ass, enclosing a speaker: like his prototype, he was impeded by an angel, whom he affected not to perceive, till the interlocution of the suffering animal opened his eyes. After this supposed miracle, the beast was led in triumph, accompanied by a cavalcade, consisting of six Jews, and as many Gentiles, among which latter was the poet Virgil. The band chaunted prayers till they arrived at the Church, where Mass was performed, and the characteristic "Hinham" sung in chorus at the end of each stanza. Such was the outline of a custom

"More honour'd in the breach than in th' observance."

And which is of no further interest than as it illustrates the gross manners of the age, and the ignorance of its performers.‡

THE POPE OF FOOLS presided at a Festival more popular than any other, and celebrated promiscuously by all orders. His principal convocation was held in the Cathedral of Paris, on the Feast of Circumcision, when his prelates attended with a suite of ecclesiastics. The ceremony was conducted by the Clergy and Laity without distinction, habited in masquerade, and exhibiting a behaviour similar to that of the votaries of Jughanaut. Having taken possession of the altar, the Pontiff proceeded to celebrate Mass, with the most impure songs and representations.

P. de Blois, in a circular Letter addressed to the Clergy of France, 1444, complains of these profanations, observing that the rabble polluted the censers, played at dice on the altar, and parodied the Communion itself in their meals. The register of St. Stephen of Dijon, 1494, notices some other extravagancies, particularly the Precentor of Fools, who mounted a stage erected before the Church, and there underwent the clerical tonsure, amusing the congregation with ribald

* Similar to the 'Houyhnhnms' in Gulliver's Travels.

† Guyot, Histoire de la France, vol. iii., p. 109.

‡ Strutt's Sports and Pastimes, B. 4. ch. 3.—Godwin's Life of Chaucer, vol. i., p. 155.

jests and ridiculous contortions of his features. The service being finished, his Holiness gave his benediction to the rabble, and ascended an open car, in which he was drawn through the city, while his attendant priests threw filth among the spectators. Of this nature was the Feast of Fools in England, the *Fête des Foux* in France, and the *Festum Fatuorum* in other countries, which last was prohibited at the Council of Basil, as an abuse of decency and religion. A *Rex Stultorum*, or King of Fools, once existed in England, but his office was abolished at an early period, and never revived.*

While the Church was thus open to parody and burlesque, no one can be surprised that lay dignities met with as little respect.

The most remarkable Festival was one which, patronized by the princes, and cherished by the people, held its sway throughout the kingdom of France. Its origin was this: A company of disorderly people, called "*enfants sans souci*," established a Theatre in the different market-places, where they performed ludicrous pieces, still remembered as "*Sotises*," dramatizing the most eligible adventures of their town, and acknowledging a superior as Prince of Sots. By these people were the Churches converted into Theatres, where they represented pantomimes, played at dice, and ate their porridge in public on the altar. Not immediately connected with these, but kindred in nature and manners, was a society named Brothers of the Passion, who confounded their ribald exhibitions, which they termed "*Mysteries of Fable*," with the mystical parts of Christianity. Their original institution was by a Count of Cleves, in 1380, from which period their numbers increased till they grew formidable to the Crown itself; so that the Kings of France, in consideration of State policy, thought proper to embody both these institutions by letters-patent, and bring them under their own power. This proceeding, however calculated to curb their power, served to increase their numbers, as they were now authorized to commit their extravagancies, and the Prince of Sots became the Monarch of his people. He established an empire, enacted laws, and regulated the insignia of his decorations. In 1402 he made his Royal entry into Paris, with every mark of riotous festivity; the procession being as follows:—Men, women, and children, playing musick—Standard-bearer carrying a flag, exhibiting the Sun surrounded with his rays—The Prince on horseback—Guards in party-coloured habits, ornamented with little bells of gold. The horse of his Highness was decorated with splendid housings, and he, instead of a crown, bore a Monk's cowl, surmounted with a pair of ass's ears. Every year this potentate convoked his subjects, and made his entry into the metropolis.

When the ceremony was abolished does not appear; but it is pro-

* Tilliot, *Mem. de la Fête des Folix* apud Warton, ii. xvi.—Strutt, iv. 3.—Guyot, iii. 108, 9.—John Gregory on the Boy Bishop.

bable that during the succeeding troubles of Charles VI., when the nation was engaged in a tedious and destructive war, it sunk into disuse, and was gradually forgotten.*

[1821, *Part II.*, pp. 198-200.]

Of the *BOY BISHOP* a more minute description has reached us than any of the former parodies, owing to the discovery of a monument in the Cathedral Church of Sarum of a little boy in an episcopal habit, with a dragon at his feet. This figure had lain for many years under a seat near the pulpit, at the removal of which it was discovered, and placed in the North part of the nave, between the pillars, "not without a general imputation of reverence; it seeming impossible to every one, that either a Bishop could be so small in person, or a child so great in clothes." Bishop Mountague, whose controversial engagements afforded him no leisure for the study of antiquities, directed the learned John Gregory to investigate the circumstance, which he commenced by examining the Statutes of that church, and, by a felicity of research, was enabled to compile a full account of the monument and its origin. The publication of his labours was delayed by the author's death; but they were given to the world in his "*Posthumæ*," edited by his friend John Gurgany, under this title: "*Episcopus Puerorum in Die Innocentium; or, a Discoverie of an Antient Custom in the Church of Sarum, making an Anniversarie Bishop among the Choristers.* London, printed by William Dugard, for Laurence Sadler, and are to be sold at the Golden Lion, in Little Britain," 1649, 4to. †

This ceremony, as the title intimates, was one of the numerous commemorations of the Murder of the Innocents, still observed at the feast of Kildermas. Without examining into the traditions of the Jews relative to that event, the celebration seems to have originated in the Christian Church of Ethiopia, at their Corban or Communion; but so tardy was its progress, that in the reign of Justinian it was unknown at Constantinople: succeeding ages, however, gave rise to numerous and diversified Festivals, which, while they kept the memory of their origin alive, added to the monastic influence in Europe. It is recorded of Louis XI. that he transacted no public or private business on that day, so profound was his veneration for this solemnity; other persons entertained a different idea of celebration, and inflicted a severe flagellation upon children, with the intention of adding a reality to the gloom of the Festival. ‡ Absurd as these remembrances may seem, the ritual of Oseney enjoined one peculiarly indecent to its religious aspect; the car of a child was there kept in the vestry, for the purpose of being carried among the congregation on that Festival, as

* Guyot, IV. 39, 40.

† Pp. of the volume from 95 to 123 inclusive.
‡ Gregory.

an object of adoration.* But the most "commensurate recollection (says Gregory), did not the superstitious part spoil the decorum," is this, namely, the Boy Bishop: his account, collected principally from the Statute of Salisbury, "*De Episcopo Choristarum*," is the most perfect one extant, although it has not had the fortune to be republished in this age of dissertation and research; from that source, therefore, must our chief information be drawn, while we consider the Boy Bishop in his pomp, office, and decline.

I. The Bishop was chosen by his fellow children on St. Nicholas' Day (whether by lot, suffrage, or seniority, is uncertain), and retained his dignity till the close of Childermas. He bore the name, enjoyed the state, and carried the crosier of a prelate, with a mitre more costly than those of real episcopacy;† while the other choristers assumed the part of Prebendaries, yielding to their superior canonical obedience, and performing the accustomed service, Mass only excepted, the celebration of which was committed to none but priests, as successors to the Apostles, to whom alone that authority was given.‡ On the eve of the Festival of Innocents, a solemn procession was made to the altar of the Holy Trinity by the whole chapter, in the following order:

Dean and Canons—Chaplains—Boy BISHOP, with his Prebendaries—Canons residentiary, bearing the incense and Bible—Minor Canons in copes, bearing tapers—Choristers on each side.

The procession entered the choir by the West door, after which the Bishop seated himself at the upper end, the Chaplains in the middle, and the Dean at the lower.§ During the first anthem, he fumigated the altar and image of the Trinity, and repeated the verse "*Lætami*," etc., to which all present responded. After a short prayer, similar to the collect now used,|| the chaunter-chorister commenced the "*De Sancta Maria*," which was succeeded by the Prelate's benediction, who, receiving the crosier from one of his attendants, figured a cross on his forehead, exclaiming, "*Adjutorium nostrum in nomine Domini*," the congregation answering, "*Qui fecit Cælum et Terram*." Some other ceremonies having taken place, he dismissed them with

* The Rubric has these words, "*Item notandum quod in Die Innocentium, post Primam, preparatur Pes innocentis; videlicet, cum rubro auriculari, nigroque panno super auricularem posito, qui jacet in quadam cista in Revestuario, et postea in Karola deferatur, ut adoretur à populo.*"

† "*Multis Episcoporum mitris sumtuosior.*"

‡ See Langley's "*Abridgem't of the notable worke [de rerum inventoribus of Polidore Vergile,*" 1546, fol. c. xiii. b.

§ "*Ut Decanus cum Canonicis infimum locum; Sacellani, medium; Scholares verò cum suo Episcopo ultimum et dignissimum locum occupant.*" Statute of Sarum, apud Gregory.

|| "*Deus, cujus hodierna die præconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica; ut fidem tuam quam Lingua nostra loquitur, etiam moribus vita fateatur; Qui cum Patre et Spiritu Sancto*" etc.

these words: "Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus."—The procession then returned in the same order as before.

Amongst the various imitations of dignity which distinguished these Festivals, the Boy Bishop claims a high distinction, as well for its solemnity, as its observance of decency and order; and so great was the respect entertained for its observance, that all persons were forbidden, under pain of anathema, to disturb the children during their divine service; nor was any priest, of whatever degree, allowed to ascend the upper step of the altar till the procession of the following day should be finished.

II. From the different authors who mention this Prelate, we have but a faint idea of his office and duties, as far as regards the Church of Sarum. He held a visitation in his little diocese, a circumstance in itself sufficient to show that his appointment was not merely one of commemoration, or its pomp independent of utility. As the Festival was observed in all collegiate churches in England and France,* it is not to be wondered at, that different modes of celebration should exist. In some chapels, on the anniversary of St. Nicholas and the Innocents, the children performed Mysteries and Moralities, with sports of a less austere nature, but without any deviation from reverence or decorum. At St. Paul's, the prelate delivered a sermon to his congregation, probably in public, as the service was attended by the scholars of that institution. From these scanty particulars, it is just to suppose that the prelate's office was consonant to the directions the elegant historian of Urbino has given:

"A Bishoppes roume is not so muche an honour as it is an heuye burden, not so muche a laude as a lode. For his deutie is not onely to weare a mitre and crosier, but also to watche over the flocke of the Lorde vigilantly, to teache with the worde diligently, with example honestly, and in all thynges too go afore them uprightly, and leade them in the waie of trueth, that thei maie folowe the patron of his godly luyng, and there as it were in a myrroure beholde howe thei oughte too reforme and confourme their luyng."†

Whether this office was lucrative remains to be discovered. The Boy Bishop of Cambrai is the only one of whose revenues and patronage any idea can be formed; he was in the receipt of certain rents (though to what amount is not said), and had the disposal of whatever prebend became void in his time, which he usually bestowed on his preceptor.‡ His power was of short duration, being limited to a month, but seems to have been more extensive than that of the petty prelates in this country. Nor has the Antiquary informed his readers if the honours of the chorister ceased with his episcopal functions, whether he still retained a superiority among his companions, or sunk into the condition of a chaunter-boy, undistinguished and

* Godwin's *Life of Chaucer*, i. 157.—Warton, i. vi.—Strutt, *ubi supra*.

† Langley's Translation [of *Polidore Virgil*], fol. lxxx.

‡ Molanus, apud Gregory.

unregarded. One thing alone is certain. In case of a Bishop dying within the appointed term, he was buried with a melancholy pomp, in all his ornaments; the figure of a prelate with a dragon at his feet, in allusion to a passage in Scripture,* being placed on his tomb.

III. The decline of this Festival throughout Europe may be attributed to two reasons, not entirely independent of each other. On the Continent, after surviving the numerous parodies of religion, the Boy Bishop appears to have sunk into disuse, from the causes which combined to subvert the Catholic faith, and the corruption occasioned by time. With these ideas, the council of Basil prohibited the Feast of Innocents, together with that of Fools, as an abuse of Religion. In England the cause was somewhat different, for it fell with the faith to which it was appendant. Yet it is but just to observe, that one whose name is sufficient to recommend his opinions, conceived the idea of rendering it serviceable in instruction; it was COLET, Dean of St. Paul's, and founder of the School, who added to the importance of a ceremony, already on the verge of abolition. In the statutes of his foundation, drawn up in 1512, he directs that the boys "shall every Childermas Day come to Paule's Church, and hear the Childe Bishop's sermon; and after be at hygh Masse; and each of them offer a penny to the Childe Byshop, and with them the maisters and surveyors of the Schole."† This worthy priest did not live to see the suppression of his favourite custom,‡ which was abolished by an Order of Council in 1536, during the progress of the dissolution of monasteries. The order, which is extremely curious, contains some notices of this remarkable Festival:

"Whereas heretofore dyvers and many superstitious and chyldysh observances have been used, and yet to this day are observed and kept in many and sundry places of this realm——; children be strangelie decked and apparayed to counterfeit priests, bishops, and women, and so ledde with songs and dances from house to house, hlessing the people, and gathering of money; and boyes do singe masse, and preache in the pulpits, with such other unfitinge and inconvenient usages, which tend rather to derysyon than anie true glorie of God, or honor of his sayntes."§

Although this denunciation attacks nothing but what was agreeable to the humour of the people, and consistent with a custom which produced no great evil, in consequence of the rage for abolishing everything established as Catholic or profane, the Boy Bishop shared the fate of his religion. During the short reign of Mary, this Festival experienced a temporary revival;|| but her decease, and the subsequent regulations, gave the death-blow to an institution, which, as Gregory justly observes, "deserveth to be remembered, tho' it were not fit to have been done." The triennial procession of the Eton scholars *ad montem* is by many conjectured to have originated in this custom;¶

* "Conculcahis Leonem et Draconem."

† Knight's Life of Colet.

‡ He died in 1519.

§ Cotton MS. apud Strutt.

|| Strutt.

¶ Warton, ii. 16. Mr. Godwin calls the procession *biennial*.

and some traces of this imitation of dignity may be discerned in the Captain of the Collegiate School of Westminster : both of these foundations were originally of a monastic character, and the effect of scenes to which their members were once familiar, is yet to be found within their walls.

[1821, *Part II.*, pp. 320-323.]

Were we to judge of the national diversions in Scotland by their dramatic parodies, they must have been few and unvaried. While the Southern parts of Britain enjoyed so many representations, the Abbot of Unreason appears to have been the sole imitation of ecclesiastical dignity in the North. Whether these ebullitions of popular excess were forbidden by clerical authority, or checked by the reverence due to the monastic character, cannot now be determined ; all that remains for the Antiquary or Historian, is, to treat of customs for which he can discover no cause, and assign no origin.

The Abbot of Unreason ranks as the last of these remarkable practices, not only from the laws of precedence, but from the little estimation his office has obtained.* Of this personage it is only observed that, familiar to the lowest classes, he became a public nuisance, rather than the free diversion of the people.† But the same abuses were tolerated in better society, under another appellation. The city of Aberdeen was distinguished by its *Abbot of Bon-Accord*, a title egregiously misapplied ; for, while the purport of his office was to promote good humour, it tended to riot and debauchery.‡ So tardy was the progress of Literature, and so indistinct the amusements, in Scotland, that this irreverent personage was honoured with the superintendence of the Mysteries or Sacred Dramas, the only part of his history that can convey an interest to his memory ; with most writers, however, that particular was unimportant, while the scandal of his revelry existed ; one of them speaks of it in nearly the following words :

“For you, O streets, were unconscious of the joys
We tasted, in the festive celebration
Of *Bon-Accord*, disturb'd with ribald noise,
[The reverend custom of this ancient nation].
Thou, Aberdeen, and ye, delightful measures,
Betwixt our cups bore witness to those pleasures.”§

* In the popular novel of “The Abbot,” may be found a description of this personage, interesting to general readers, but calculated rather to amuse than inform those who seek for illustration. Vol. i. p. 299.

† Dr. G. Stuart's *View of Society in Europe* [2nd edit. 1792].

‡ Irving's *Scottish Poets*, i. 204.

§ See a poem entitled *Propempticon Charitum Abredonensium*, in *Ta τῶν Μυσῶν Εξοδα*, Edin. 1618, folio, in which the following lines occur :

“Namque, ut nos hilares solida inter gaudia noctes
Egeremus, testes vestro hoc clamore secundo
Quæ fremuere viæ, *Bon-Accord*, Abredonia testis,
Testes tot choreæ Bacchi inter pocula lætæ.”

By such attributes was the Abbot distinguished. His licentiousness, joined to the excesses he prompted and enjoyed, gave such offence to the serious inhabitants of Aberdeen, that the town-council formally deprived him of his fees, in the year 1445, with a view to his entire suppression; aware that the crowds who frequented these exhibitions were too poor to maintain them. Their authority, however, was insufficient to abolish a custom so congenial to the popular spirit, and his office was not only recognised by the magistracy, but an annual allowance of ten marks appointed him in 1486.*

From this period till 1555, the Abbot's privileges were undisturbed, when an Act of Parliament was passed, ordaining "that in all times cummyng, na maner of person be chosen Robert Hude, nor Little John, Abbot of Unreason, Queenis of May, nor otherwise, nouthur in burgh nor to landwart."† Still the people continued their diversions; and, in 1560, a serious riot was produced by the prohibition of "Robin Hood." Laws, generally speaking, are a tardy method of repressing habitual abuses; the interference of the Clergy was in this instance more effectual; and the Reformer of Scotland, who commenced his labours amongst an ignorant populace, saw at a later period their manners entirely changed, their amusements deserted, and their tumultuous disposition reduced to a serious and religious deportment. Mr. Irving, however, is of opinion, that the Abbot of Bon-Accord was not entirely abolished as late as 1618.

The Abbot of Misrule, as far as regards his title, was peculiar to England, and enjoyed a greater license, with greater repute, than his brother of the North. As president of the festivities, at Easter, at Whitsuntide, and Christmas, he directed the Mysteries and Masquerades of a palace, contributing to the sport, and enlivening the scene.‡ No parody of dignity has descended to modern ages with so little illustration; the names of the Abbots are lost, their attributes unnoticed, and their history forgotten. The Dissolution put an end to this custom, the clerical ceremony fell with the religion it disgraced, and a laic rose on its ruins.

The only Lord of Misrule of whom we have a biographical account, was George Ferrars, a native of St. Alban's in Hertfordshire, and joined to the judgment of a lawyer the graces of a cavalier, and the imagination of a poet. A circumstance of parliamentary importance occurs in his personal life; while serving as burgess for Plymouth in 1542, he was arrested for debt, and thrown into prison; indignant at which, the House established the freedom still enjoyed by their

* Irving. ubi supra.

† Ibid. p. 210.

‡ Leland, in his *Collectanea*, anno 1489, says, "This Christmas I saw no disgyssyngs, and but right few plays; but there was an Abbot of Misrule that made much sport, and did right well his office."

successors.* The appointment of Ferrars to this situation was a political scheme to divert the King, who was grieved, and the populace, who were incensed, at the execution of the Protector Somerset, in 1552.† This office, heretofore filled by persons of no credit or genius, was so ably executed by Ferrars, that on the 30th of November, he received a Royal donation of £100; and at the beginning of the following year, was entertained by Sir George Barne, Lord Mayor of London, with greater ceremony and compliment than one in his situation could possibly deserve.‡ In 1559, he furnished some poetical pieces to the "Mirror for Magistrates;" and at the celebrated revels of Kenilworth, in 1579, was employed by the Earl of Leicester to compose some of the verses spoken on different occasions before the Queen, at which time he was still in office. He died at Flamstead, in Hertfordshire, in the year 1579, as, on the 18th of May, administration was granted on his effects.§

But this antient custom, like other institutions, was about to undergo another change. The Lord of Misrule had superseded the Abbot, and was destined to be suppressed in turn. As the nation became better informed, the Court more refined, and the Puritans more violent, so perished the remembrance of antient times.

The gay, courtly *Master of the Revels*|| succeeded to the office, and conducted himself with less humour, but more decorum; to him

* See the notes appended to Gascoigne's *Princely Pleasures of Kenilworth*, 1821, pp. 93, 94; and Andrew's *Continuation of Henry's Hist. of Great Britain*, vol. ii. p. 188.

† Holinshed gives a long narration of this ceremony and office, of which the following is a part: "Of old ordinarie course there is alwise one appointed to make sporte in the Court, called commonlie *Lord of Misrule*; whose office is not unknown to such as haue beene brought up in noblemen's houses, and among great housekeepers, which use liberall feasting in that season;" and mentions that he "not onlie satisfied the common sort," but "the young King himselfe, as appeared by his princelie liberalitie in rewarding that service." *Chron. of England*, vol. iii. p. 1067.

‡ "On Monday, the fourth of January, the said Lord of merry desports came by water [from Greenwich] to London, and landed at the Tower-wharfe, entered the Tower, and then rode through the Tower-streete, where he was received by Sergeant Vawce, Lord of Mis-rule to John Mainard, one of the Sheriffes of London, and so conducted through the citie with a great company of young lords and gentlemen, to the house of Sir George Barne, Lord Maior; where he, with the Chiefe of his company dined, and after had a great banquet; and, at his departure, the Lord Maior gaue him a standing cup, with a couer of silver and guilt, of the value of ten pound, for a reward; and also set a hogshead of wine and a barrell of beere at his gate for his traine that followed him; the residue of his gentlemen and sernants dined at other aldermen's houses, and with the sheriffes, and so departed to the Tower-wharfe againe, and to the Court by water, to the great commendation of the Maior and Aldermen, and highly accepted of the King and Councill."—*Stowe's Annals*, edit. 1611, p. 608.

§ Notes to Gascoigne, ubi supra.

|| To this office appertained a yeoman and a groom; the latter is mentioned in Ben Jonson's *Masque of Augures*, as purloining the coals allowed for his master.

appertained the direction of plays,* and the masques represented at Whitehall; a power now enjoyed by the Lord Chamberlain, the legitimate descendant of the "Abbot of Misrule."†

Nor was this personage unknown amongst the associated students of former centuries. Anthony Wood, in his History of Oxford, mentions a similar custom in the colleges of Merton and St. John; and Warton informs us that in the Statutes of Trinity, Cambridge (founded in 1546), a Prefect of Games is expressly spoken of; a member of the society, of the degree of M.A., was appointed by the senior fellows, to preside over the Christmas sports of the juniors, with an allowance of 40s., governing the whole body by a code of laws of his own framing, in Greek and Latin verse.‡ The inns of court not being enjoined to this ceremony by the Statutes, regulated their pleasures by their finances, and supported the Festival by a subscription amongst themselves; the election was splendid and expensive, the new potentate appointed officers consonant to the state of a palace, and feasted the nobility with great pomp, concluding the entertainment with a dramatic spectacle.§

Warton has recorded a *Christmas Prince*, elected by the "Middle Temple" in 1635, whose brief reign was distinguished by extraordinary splendour; his suite consisting of a Lord Keeper, Treasurer, eight officers with white wands (similar to the Lords in Waiting), Gentlemen Pensioners, and two Chaplains, who preached before him on the Sunday preceding the Nativity. He dined in the public hall, under a cloth of estate, the Lord Holland furnishing the venison, and the City Magistrates the wine, on this occasion. After the expiration of his reign, the ex-monarch received the honour of knighthood at Whitehall.

Individuals frequently maintained a Ruler of Pastimes at their own expense; and Lords of Misrule were to be found, not only in the houses of the Lord Mayor and Sheriffs, but of every nobleman, spiritual or temporal; an extravagance which can only be defended by that palliative of every abuse—the manners of the times.||

* One of the first plays licensed by the Master of the Revels, was Jonson's "Every Man in his Humour," 1598.

† Sir Henry Herbert is said to have been Master of the Revels during the reign of Charles I.; in 1673, that situation was held by the celebrated Thomas Killgrew, on whose death, in 1682, it was bestowed on his kinsman Charles; this gentleman held it in 1715, with a salary of 15*l.* per annum, and was probably the last who bore that appellation.

‡ History of English Poetry, ii. 378. The chapter of the College Statutes to which he refers, is entitled "De Præfecto Ludorum qui Imperator dicitur."

§ Chamberlayne's Angliæ Notitia, 1673, Part ii., p. 259.

|| An old historian, alluding to the Lord of Misrule, says. "The like had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal. The Mayor of London, and either [both] of the Sheriffs, had their several Lords of Misrule, even contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These Lords beginning their rule on Allhallond-Eve, continued the same till the morrow after the Feast of the Purification, commonly called Candlemas-day; in which space there were fine and

The provincial Lord of Misrule was an object of hatred to the Puritans, who regarded him as a relic of exploded popery, which the people were unwilling to resign; from their acrimonious writings, while panegyrists and defenders are unknown, a tolerable notion of this amusement may be derived. The villagers having assembled together, chose their captain, whom they ennobled with the title of LORD OF MISRULE; after which he selected from 20 to 100 guards, investing them with a livery of green, yellow, or "some other light wanton colour." This motley train, arrayed in scarfs, ribands, and laces, and adorned with bells, mounted their hobby-horses, and proceeded to disturb the respectable part of the village, assembled at their devotions, the Sabbath being usually profaned by this execrable sport. If they succeeded in their aim, the crew departed (accompanied by a band of pipes and drums) to the scene of revelry and dancing, where the Prince acted as president, adorned with the usual regalia, which consisted of a velvet cap, a short cloak, and a yellow ruff.* A feast was provided by the neighbours, who contributed such viands as were suitable to mock royalty; namely, bread and cheese, ale, custards, cakes, flaunes, etc. Badges and tickets were purchased by the spectators to secure themselves from the insults of the rabble, by which they remained without molestation, and contributed to the fund for supporting the monarch's dignity.†

Persevering in their vehement declarations, the puritans were enabled to overthrow this irrational custom, which perished in the general wreck during the civil wars; and, at the Restoration, the people were too sensible to attempt its revival.

May-games and *Wakes*, the only remains of such ceremonies, yet exist in some parts of England; and itinerant companies of morrice-dancers, a portion of these amusements, are still to be met with; in earlier times they formed, as well as their president, a part of every nobleman's retinue, but have been long disused; the last establishment of this kind was maintained by the Duke of Bedford, at Woburn Abbey, where they existed as late as the year 1766,‡ perhaps till a later period.

subtle disguisings, masks, and mummeries, with playing at cards for counters, nayles, and points, in every house, more for pastime than for gaine."—Stowe, edit. Strye, i. 252.

* See Jonson's *Masque of Christmas*, performed at Court in 1616. In this piece are mentioned several attributes of his Lordship, unnoticed by the puritans. Christmas says,

"Which you may know, by the very show,
Albeit you never aske it;
For there you may see what his ensignes bee,
The rope, the cheese, and the basket."

† For a copious account of this Festival, see Philip Stubbs's *Anatomic of Abuses*, edit. 1585, folio, p. 92, b. A few variations may be found in the edition of 1595. [See *ante* p. 76.]

‡ MSS. Cole, vol. xxxiv. p. 279.

* * In the account of the *Prince of Sots* (*ante* p. 86), a reference was made to *Guyot's* History of France, vol. IV. pp. 39, 40.—The Abbé, who was peacher in ordinary to Louis XVI., relinquished his labours in 1791; and *Maréchal*, a republican bigot, furnished the fourth and fifth volumes of this work. The first part of his supplement bears the date of 1787 in the title-page, which is contradicted by an allusion to the year 1792, at page 180, respecting the disinterment of the monarchs of France.

[1821, *Part. II.*, pp. 509-512.]

Notwithstanding the interest attached to the parodies of individual dignity, they yield, in point of importance, to the PARLIAMENT OF LOVE; an institution which once held unlimited sway over the morals of Europe, whether its object were corruption or refinement; offspring of Religion and Mirth, this custom may be regarded as the parent of Superstition and Licentiousness; but its power is no more, and its effects have long ceased to be felt. The interest it creates is the same as ever; Commentators regard it as the origin of a poem of Chaucer;* Historians, as a portion of ancient chivalry; and Moralists as a valuable picture of ancestral manners and inventions.

There is, however, another particular which merits the attention of all,—its genealogy: it was customary, from the earliest ages, during the existence of the Pagan mythology, to pay divine honors to the divinity of LOVE, varying in different nations, but usually celebrated by an assembled people. Of these customs, three are of undoubted antiquity: the *Αφροδισια*, established by Cinyras, king of Cyprus; the *Καρπωσεις* of Amathus; and the daily offerings on the hundred altars of Paphos:—the worship of Venus, therefore, seems to be of Insular origin, but found its way at an early period to other countries; for her festivities were more widely diffused, and observed with more sympathy of devotion, than those of sterner deities. Amongst the Babylonians, a remarkable usage existed, probably borrowed from Cyprus; namely, the assemblies in the temple of *Mylytta*,† which nearly resemble the Parliament of Love.

The Romans were not without the customs of their forefathers, but imposed an air of secrecy upon them, aware of the necessity of appearances. Still the similarity between ancient and modern institutions is to be discerned, in the mysterious assemblies for the worship of Ceres; and the more public festivities on the kalends of April, when the female sex were convened, for the purpose of paying the accustomed honors, thus cursorily noticed by Ovid,‡ to their deity:—

“Matrons of Rome, your Mistress’ rites prepare,
And ye whose locks no maiden fillets wear.§
Her image first divest of added grace,
With purest water every stain efface;

* The Court of Love.

‡ *Fasti*, iv. 133.

† Herodotus, i. 199.

§ The Courtezans.

That labour past, each ornament restore,
 And strew the freshest, choicest flow'rets o'er.
 Last, where their leaves the verdant myrtles wave,
 (Nor is the cause untold) your bodies lave :
 As on the shore she wrung her moisten'd hair ;
 Pan's wanton crew approach'd the goddess fair ;
 Beneath a myrtle's boughs conceal'd she lay,
 And bade ye thence observe the hallow'd day."

How the day was observed is sufficiently obvious, from the general nature of such solemnities, and the persons to whom this festival is committed.

The earliest Parliament of Love that bore any resemblance to that of modern times, occurs in Roman History. The dissolute Heliogabalus, who wished almost to be thought a woman, erected a senate-house for those of Rome, over which his mother Sæmias presided. Her office was to dictate fashions, and to decide the quarrels of the Roman matrons ; but, after a short presidency, she was put to death by the soldiers, together with her son and family, A.D. 222.

The Greeks (on whom foreign manners have wrought but little change) preserved their original meetings during the barbarism which pervaded all countries beside ; their customs were unaltered, although the national character which adorned them was extinct ; the nobler attributes of their existence were no more, but the softer ones remained. The youths and maidens assembled in the sacred groves, where Priestesses, crowned with garlands of roses, sang their amatory lays around the statue of Cupid, on an altar of Parian marble ; while all unhallowed ideas were checked by their delicacy, or smothered by their piety*. Nor were such ceremonies unknown in ruder climes : in Sclavonia (where the individual Venus does not appear to have been worshipped) the peasantry flocked to the altars of Koupalo, on the 24th of June, to offer their annual sacrifices ; they met on an open plain, and recited the choice hymns of their nation, dancing round the object of their prayers, or leaping over fires kindled with that intent. In modern Russia this usage is still preserved amongst the lower orders, whose Koupalnista presides at the same festivities.†

The Court, or Parliament of Love, is coeval with the earliest ages of chivalry, and forms a principal feature in its history ; but has rather the appearance of a poetical fiction, than an authenticated reality. Closely allied to Romance, it has been considered by some as an invention of the Troubadors ; and by others as a tyrannical cognisance of what should not have been divulged : of its existence, however, there is no reasonable doubt ; and its voice, although unsupported by legal power, and occasionally frivolous, cannot be regarded as unimportant. It was an assembly for discussion and appeal, open to Poets and Cavaliers, and should rather have been termed the Court of

* [Guyot's Hist. de la France,] apud Maréchal, vol. iv. p. 20. [See page 95.]

† De Sainmore, Histoire de Russie, 1797, i. 9.

Honour than of Love. In a convocation where the fair sex had the greater weight, questions were frequently proposed, which the present age would regard with ridicule, and which probably were viewed in that light by the colder dispositions of the times;* for these we offer no apology, nor do they deserve it:—the distinctions of gallantry and disputes of love were submitted to the court; the causes were conducted by poets, who pleaded in metrical logic; and all decisions were received as decrees, inviolable as those of the Medes and Persians.

The early progress made by this institution may be traced throughout the more civilized countries of Europe; farther, indeed, than is necessary to pursue it. The most remote assembly, of which any memorials are extant, was held at *Troyes*, by Alice, third wife of Lewis the Young (King of France) about the year 1180, to whom a question was submitted, which had been already decided by the Countess of Champagne, daughter of Lewis by a former wife: the firmness of the judge prevailed over the vanity of the queen, and no sooner was she acquainted with the circumstances of the appeal, than she rejected it, exclaiming, "God forbid that I should be guilty of the arrogance, to dispute the justice of the decisions of the Countess of Champagne:"† this determination was not without its evil; human decisions are liable to error, and to declare them uniformly irrevocable, is to fetter the rights of mankind.

Were we to place any confidence in the verses of Chaucer, this very Court would appear the temple of *Venus Basilea*, distinguished by the two attributes of Pagan worship, idolatry and licentiousness. His lines must be read with caution, although there is too much reason to believe that he drew from scenes familiar to his eyes.‡ - In the year 1355, a Parliament existed in Navarre, composed entirely of ladies, by whom a jury was appointed to decide upon the merits of certain compositions, produced at a "meeting of bards," said to have been established by Clementia Isaura, at the commencement of the 14th century;§ but the vague accounts of these assemblies are superseded by that of one still more remarkable.

The *Cour Amoureuse*, of a comparatively recent suppression, was instituted in 1392 by Isabella, wife of Charles VI., on the same plan as those already mentioned, with this exception, that it consisted of men alone. A modern Historian has boldly asserted, that the Queen

* A forcible orator of the last century, who deplored the decay of an ancient system, because the loss of its sublimity of principle was not compensated by the "light and reason" of modern times, speaks of its fall in these words—"The age of Chivalry is gone—that of sophisters, œconomists, and calculators, has succeeded and the glory of Europe is extinguished for ever." Burke, Letter on the French Revolution, p. 113.

† De Sade, *Vie de Petrarque*, apud Godwin, *Life of Chaucer*, i. 349.

‡ See the "*Court of Love*" passim; this poem alone affords a supposition that these meetings were held in England.

§ *Retrospect*. Rev. iv. 44.

established this order, with the idea of prolonging the imbecility of her husband, or of diverting the minds of the people from the views of her administration; and that men only were admitted to its secrets, as the agents of her intrigues, political or domestic. To the Republican enthusiasm of the author we owe these illiberal surmises: the latter is merely speculative, and of the former we find no proof. All that is known of this remarkable Assembly is collected from an antient MS. discovered in 1727, containing the names and arms of its members; barren as that information is, it may be regarded as a valuable addition to the genealogical biography of France. The society was composed of all degrees, principally courtiers, and held its meetings at the favourite residence of Isabella, the Palace of St. Paul, being divided into the following classes:*

1. *Knights of the Court of Love*, among whom occur the antient titles of Crouy, la Rochefoucault, Chabannes, Ligne, Néelle, La Trimouille, Chatillon, Prioux, Tonnerre, etc. To this distinction none were admitted but those of noble birth.

2. *Two Huntsmen of the Court of Love*, to whom were joined the Keepers of the Archives, in number 188, chiefly of the rank of Esquires: the situation, however, was not deemed disreputable by the first nobility; and we are told that the Dukes of Guienne, Orleans, and Burgundy, took their seat by the side of "Licentiates in Law," a condescension which would not in this age appear extraordinary.

3. *Auditors to the Court of Love*, among whom appear Graduates in Divinity, Canons of Paris, Masters of Requests, and Counsellors of Parliament.

4. *Knights of Honour*, or Counsellors to the Court of Love, 59 in number, all persons of good birth, including the "Grand Falconer of France."

5. *Fifty-two Knights, Treasurers to the Court of Love*, to which order were admitted, besides Esquires, Serjeants at Arms and Gentlemen Ushers, together with a banker† and a citizen of Tournai.

6. *Fifty-seven Masters of Requests*, of whom, in 1411, the Provost of the Parisian merchants was President in the third degree. Among the members of the class appear, officers of the Exchequer, Treasurers of France, and Paymasters-General, Secretaries to the King, Canons of Paris, and Graduates in Medicine; of these last, Guillaume Cousinot, a physician of repute under Charles VII., occurs in the catalogue.

7. *Thirty-two Secretaries*, principally selected from those about the King, among whom were enrolled the Dukes of Bourbon and the Earls of March.

8. *Eight deputies of the Procurator General for the Court of Love.*

* Maréschal, ubi supra.

† The term *Banker* is of a much later date; a *Lombard* seems to be meant here. [See Davies's "Supplementary English Glossary" sub voce "Lombardecr."]

A Canon of Lisle, a Priest, a Vicar-General, and a Chaplain of Tournai, are said to have filled this worthy employment at different periods.

9. *Four Keepers of the Gardens*, of whom two only are expressly mentioned; one for the province of Bretagne, and the other for the Bailiwick of Senlis.

10. *Ten Huntsmen*, of whom six acted as Gentlemen Ushers and Serjeants at Arms.

These were the members of the *Parliament of Love*; but the result of their sittings has not been deemed worthy of record. Distinct in its nature from the *Courts* of other nations, and even varying in the different provinces of France, this institution existed till the seventeenth century, when it appears to have been suppressed. Historians have varied in their ideas of its character, according to the principles by which they were actuated; one, from his Republican bias, deprecates the Assembly, because it was of Royal foundation;* while another, evincing a reverence for antient customs, and considering age as honourable in itself, becomes the panegyrist of a cause which scarcely deserves an advocate.

[1821, *Part II.*, pp. 579-581.]

The Court of Love, says one, was a foolish imitation of the dignities observed at Court, in the Senate, and the Church. The female sex, who were not forgotten in the primary institution, and whose right it was to have an equal voice in its discussions, held no situation in this: its members assembled at stated periods, when the wits of the time delivered their insipid pleadings, as a prelude to the plainest amatory discourse, and for the sake of amusing this enlightened society. Their sittings were concluded by a dance, for the uninitiated part of the company, and scenes of debauchery were exhibited on one side of the room, while they devised conspiracies on the other; or, brooding over the atrocities of personal revenge, prepared new horrors for the people, who, ignorant of the purpose of these licentious mysteries, gazed with delight on the splendour of their officers. A few virtuous citizens, disgusted with the luxury, and suspecting the consequence of these festivities, lamented them in privacy and silence.†

Such is the picture drawn by the decriers of this usage, but there are others who have left a different, and more liberal description. Thus, say they, was established, during the enlightened reign of Charles VI., the Court or Parliament of Love. The first nobility, as well as the princes of the blood, courted the advantages of initiation; and amongst these licentious companies Ecclesiastics of all

* He terms this ceremony the instrument of a treacherous and libidinous Princess, forgetting that it continued undisturbed till the seventeenth century; a political machine of a temporary nature could not have hung together for so long a period.

† Maréchal, IV. 20, 21.

denominations may be found. The functions of Advocates and Orators were performed by Poets, and occasionally by Females; the Court being conducted by youthful brides or widows, in whom beauty was less regarded as a qualification than abilities and judgment; and to every lady appertained her knight, who was bound to treat her with attention and respect, a distinction obtained by musical skill, or the ardor of personal attachment. Every Court was governed by the Prince of Love, who claimed as a perquisite the counters substituted for the Judges' fees; and composed promiscuously of all ranks, who formed a supreme tribunal, the decrees of which were unalterable. This Parliament, when estimated by a comparison with our customs, possesses an air of rigor, the more imposing as it conceals the greater licentiousness; and we are astonished to behold the Clergy mingling in such assemblies as the Festivals of Love, for want of transporting ourselves back to the times when those usages were consistent with rectitude and purity of soul. In no part of France were these tribunals held so sacred as in Provence.*

The celebrity enjoyed by the Parliament of Love, encouraged the institution of similar societies; for nearly all the wealthy towns in France vied with each other in aping the manners of the palace. Bruges set the example by establishing the Feast of Foresters; Valenciennes, the Prince of Merriment, and of the Currycomb;† Cambrai, the King of Ribalds;‡ Bouchain, the Provost of Hot-heads; Douai, of Asses; Lisle and Tournai, the Prince of Love and of Cuckolds;§ Lille (near Paris) bore the palm of extravagance, for, not contented with copying the Court of Love, she instituted two festivals of her own, the Prince of Fools, and King of the Virginals.|| To this catalogue of uncouth titles, no account of their ceremonies can be now subjoined; but an idea of their character may be formed, as we learn that they were modelled according to the temper of the provinces where they were established. The Parliament of Love was anterior to them all, and existed when their spirit was forgotten, its suppression being referred to the seventeenth century.¶

We shall conclude this account with some particulars of a ceremony now little known, and which may be considered as the last on record.

* Bouche, *Essai sur l'Histoire du Provence*, apud Mareschal, iv. 22.

† L'Etrille.

‡ Ribauds— the exact sense of this word may reasonably be doubted.

§ This festival was probably similar to the Skimmington, mentioned in *Hudibras*, Part ii., Canto 2. Stowe has condensed it into a few words, in his *Survey of London*. "1562. Shrove Monday, at Charing Cross, was a man carried of four men; and before him a bagpipe playing, a shawm, and a drum beating, and 20 men with links burning about him. The cause was, his next neighbour's wife beat her husband: it being so ordered, that the next should ride about the place to expose her." Edit. Strype, i. 258.

|| Epinette.

¶ Mareschal, ubi supra.

On the 20th of September, 1707, Augustus, Elector of Saxony, having assembled his Court at Dresden, entertained them with an annual diversion of shooting with steel cross-bows, at a wooden bird, on a pole 200 feet in height: his Majesty appeared on the ground about 11 o'clock a.m., the burghers of the town being under arms, and the peasantry in their holiday clothes; and after two hours had elapsed, the bird being not yet demolished, he retired to a collation, supported by the Envoys of Germany and Britain. The Envoys of Holland and the Elector Palatine, together with the principal ministers of the Saxon court, were present on the occasion. The collation being ended, the company returned to their sport, and continued till the evening, at which time, part of the bird still remaining, the conclusion was deferred till the next day, when they assembled as before. No less than fifty persons tried their chance, of whom his Majesty and the Imperial Envoy shewed the greatest dexterity; but the substitute of the British minister brought down the last fragment of the bird, and was in consequence saluted KING OF THE SPORTS; on the following day the Envoy was installed, and a poetical address delivered by the orator appointed for this occasion, of which only the concluding lines are extant:

“No wonder 'tis that Saxony should grace
A Briton thus—she cherishes her race.”*

After this oration, the Envoy was invested with a chain of gold, accompanied with several medals, the donation of former *Kings*, which he delivered, by his Majesty's permission, to his substitute, who was appointed Viceroy for the ensuing year: the Briton was likewise presented with a handsome piece of plate, a pair of colours, and a garland, in commemoration of his deputy's address; and returned in state to his lodgings, escorted by the royal guards, and followed by the burghers and peasants, amongst whom, after they had saluted him with three cheers, he distributed wine and other refreshments. The King was in excellent spirits, and treated the conqueror “with a very affable distinction,” observing, “that an Elector, an Electress, and an Electoral Prince of Saxony, had been his predecessors in that dignity.”†

There is a valuable passage in the works of a modern novelist (“how one of his order came by it heaven only knows”‡), which so forcibly illustrates this subject, that we do not hesitate to avail ourselves of it:—

“Few readers can be ignorant, that at an early period, and during the plenitude of her power, the Church of Rome not only connived at, but even encouraged such saturnalian licenses. . . . and that the vulgar, on such occasions, were not

* “*Anglum Saxoniam tantis ornare triumphis
Nil mirum, prolem diligit illa suam.*”

† Gazette, Oct. 6, 1707.

‡ Sterne.

only permitted, but encouraged, by a number of gambols, sometimes puerile and ludicrous, sometimes immoral and profane, to indemnify themselves for the privations and penances imposed on them at other seasons. But, of all other topics for burlesque and ridicule, the rites and ceremonial of the Church itself were most frequently resorted to; and strange to say, with the approbation of the Clergy themselves."

While the hierarchy flourished in its full glory, the Church of Rome entertained no apprehensions of the enemy she had bred: the Clergy, conscious of their intellectual superiority, did not so much as suspect the laity, and permitted the representation of games which seemed but a temporary amusement. The tendency of these diversions was the slow, but certain alienation of the popular mind from the established religion, nor did they commence opposition till resistance was unavailing. "In this particular, the Catholic Clergy were joined by most of the Reformed preachers, who were more shocked at the profanity and immorality of many of these exhibitions, than disposed to profit by the ridiculous light in which they placed the Church of Rome and her observances.* But it was long ere these scandalous and immoral sports could be abrogated;—the rude multitude continued attached to their favourite pastimes; and both in England and Scotland, the mitre of the Catholic—the rochet of the Reformed Bishop—and the cloak and band of the Calvinistic divine,† were, in turn, compelled to give place to these jocular personages, the Pope of Fools, the Boy-bishop, and the Abbot of Unreason."‡

That the "burlesque festivals" should have been tolerated in any age, the *Saturnalia* being exploded, is a matter of surprise. They merit the attention of every reader, but the result is inevitable, that they did much toward debasing and retarding the civilization of mankind. Still they excite an interest in every mind; we, in our Antiquarian capacity, revere them as having once existed; the Historian prizes them as features of the times; and the desultory reader may honor them, as dignified by the "Author of Waverley."

* Of this co-operation we may fairly doubt; had either party been liberal, they had been cordial, without which a similarity of sentiment can scarcely be said to exist.

† It does not appear by what parody the Calvinistic divines were expressly ridiculed.

‡ The Abbot, vol. i.—"From the interesting novel, entitled, Anastasius, it seems, the same burlesque ceremonies were practised in the Greek Church." While we are surprised that the Roman Church tolerated the abuses, we must not forget that their immediate successors endeavoured to repress them. Grindal, Archbishop of York, in his charge to that diocese, 1570, orders "that no lords of misrule, or summer lords and ladies, or any disguised persons, morrice-dancers, or others, should come irreverently into the Church, or play any unseemly parts with the scoffs, jests, wanton gestures, or ribald talk, in the time of Divine service."—Gilpin's Life of Bernard Gilpin, p. 120.

London Pageants.

[1824, *Part I.*, p. 227.]

Well knowing, from the experience of a long series of years, that the most intelligent of your numerous and valuable Correspondents are, at all times, ready to forward the investigation of such facts as tend to assist the researches of those who respectfully solicit such assistance; and having frequently, by applications similar to the present, obtained material communications, in answer to inquiries from myself as well as from others:—I now take the liberty of requesting from the possessors of curious Libraries, the loan, for a few days, of any of the City PAGEANTS, or TRIUMPHS as they are styled, on the Inauguration of the Lord Mayors of London, between the years 1603 and 1624.

Those of which I already have copies are,

Sir Leonard Holliday, 1605.

Sir Thomas Middleton, 1613.

Sir John Jolles, 1615.

Sir William Cockayn, 1619.

I have also copies, I believe, of nearly all the "Masques at Court;" namely, all Ben Jonson's and Daniel's; three by T. Campion, 1607, 1603, 1614; one by G. Chapman, and another by F. Beaumont, for the Inns of Court, 1612-13; but have not met with that performed on St. John's day, 1604, at the Marriage of Sir Philip Herbert.

Having been favoured with a variety of Extracts from authentic documents of several Corporations; and of respectable Families, whose Ancestors were honoured by visits from King James the First, some of whom were elevated by him to the Peerage, and others created Baronets, or graced with Knighthood; I request such further communications on that part of my undertaking as may yet remain among family archives, or in the cabinets of the curious, and of such extracts from the Records of the various Corporations which the King visited, as may jointly illustrate the Royal Progresses, and the History of their own City or Town. And herein I address myself more particularly to the Authorities of the ancient City of Winchester; which the King frequently visited, and where, in September, 1603, the Episcopal Palace, the College, and the Deanery, were put in requisition for the residence of the King, Queen, and nearly all the Nobility of the Realm. I have a copy of the Speech made by Sir John More, the Recorder of the City, on presenting to the King the homage of his loyal subjects of Winchester, accompanied by a large silver cup to the King, and another to the Queen. The public Trials during that period are so well known, that no repetition of them is now requisite.

In excuse, I will only add, that my sole wish, in this application, is to illustrate an interesting period of English History, by the personal

anecdotes of a Monarch, who has been both much over-praised, and much too severely censured; and at the same time to exhibit a faithful picture of the "Sports and Pastimes" of our Ancestors at the beginning of the Seventeenth Century;—a work which is far advanced in the compilation, and nearly one volume of it finished at the press [see Note 16]; and which, if I am happily permitted to finish, will certainly conclude the Literary Life of

J. N. (*Octogenarius.*)

[1824, *Part II.*, pp. 113-118.]

Having received, amongst other kind communications in consequence of my enquiry after "London Pageants," in part i. p. 227, a suggestion that a complete List of them would be an acceptable article to many of your Readers; and as such a list is very imperfectly given by the indefatigable Compiler of the "Anecdotes of British Topography," and again, in the "Biographia Dramatica;" I am induced to transcribe for you the Titles of all those I have been able to discover, from the earliest of them to the latest—formed principally by the unwearied perseverance of my late excellent friend Mr. Bindley; who spared neither trouble nor expense in forming his matchless collection, and in this department was abundantly richer than either a Sykes or a Nassau.

In the "golden days" of Queen Elizabeth, the Titles of only three have occurred; the earliest of which, by George Peele, M.A. of Oxford, in 1585, is called "The Device of the Pageant borne before Sir Woolstone Dixi, Lord Mayor of London, Oct. 29, 1585. Imprinted at London by Edward Allde, 1585." Black letter, 4to.—The only known copy of this was bequeathed to the Bodleian Library by Mr. Gough. He had bought it at Dr. Farmer's sale in 1798 for £1 11s. 6d. It contains the following memorandum by that learned man:

"This is probably the only copy remaining. It was given up to me as a favour, at Mr. West's auction, for eight shillings. I have seen a fine wooden print of Sir Wolstan at Christ's Hospital. See Stowe, by Strype.

"R. FARMER."

This affords a curious instance of the rise of Bibliomania. What would another copy sell for now! It has, however, been frequently re-printed,—in most of the early Histories of London; in the Harleian Miscellany [vol. x.]; in Nichols' History of Leicestershire; and in the Progresses of Queen Elizabeth (new Edition, vol. ii. pp. 446—450).

2. The next, which has been omitted in former lists, is, "The device of the Pageant borne before the Right Hon. Martyn Colthorpe, Lorde Maior of the Citie of London, 29 Oct. 1588." This was licensed to be printed by Richard Jones in that year (see Herbert's

Ames, p. 1054).—That no copy is known to exist, may account for its being hitherto overlooked.

3. In 1591 occurs another by George Peele, entitled, “*Descensus Astrææ*; the device of a Pageant borne before M. William Web, Lord Maior of the Citie of London, on the day he tooke his oath, beeing the 29 of October, 1591. Whereunto is annexed a Speech delivered by one clad like a Sea Nymph, who presented a Pinesse on the Waters, bravely rig’d and man’d, to the Lord Maior, at the time he tooke barge to go to Westminster. Done by G. Peele, Maister of Arts in Oxford. Printed for William Wright,” 4to.—Of this extremely rare tract, not mentioned in the list of Peele’s works in Dr. Bliss’s excellent edition of Wood’s “*Athenæ*,” Mr. Bindley possessed a copy, which he believed to be unique, and which was sold at the sale of his library, Aug. 4, 1820, to Mr. Knell for 15 guineas! It is now in the curious Library of Thomas Jolley, Esq.; and re-printed in the *Harleian Miscellany*. [See Note 17.]

The first year of the succeeding Reign, 1603, was unfortunately clouded by a dreadful visitation of the plague; insomuch that the intended Triumphant Entry of King James through the City of London was postponed till March 15, 1603-4; when it was celebrated with the most splendid magnificence, Sir Thomas Bennet, Mercer, being then Lord Mayor. Of the Pageants on this occasion, described by Ben Jonson, Dekker, Harrison, and others, I have an ample store; which will be found, with a few illustrative notes, in my forth-coming volumes of the “*Progresses, Public Processions, City Pageants, and Masques at Court, during the Reign of King James the First*.” [See Note 16.]

In 1604, Sir Thomas Lowe, Haberdasher, was Lord Mayor; but no printed Pageant has been discovered.

4. The first known Pageant on Lord Mayor’s day in this Reign is, “*The Triumphs of re-united Britania*; performed at the cost and charges of the Right Worshipful Company of the Merchant Taylors, in honor of Sir Leonard Holliday, Knight, to solemnize his entrance as Lorde Mayor of the City of London, on Tuesday the 29th of October, 1605. Devised and written by A. Mundy, Cittizen and Draper of London. Printed at London, by W. Jaggard,” 4to.—The only copy I can trace of this Pageant is one in the Bodleian Library, bequeathed to that rich Repository by Mr. Gough.—A copy of it will be found in my first volume of *King James’s Progresses*. [See Note 18.]

In 1606, Sir John Watts, Clothworker, was Lord Mayor. This worthy Citizen had the honour of entertaining the King at the Hall of his Company, on the 12th of June, 1607; with which his Majesty was so well pleased, that in the next month he dined with the Merchant Taylors. An account of both these Festivals will be found in my forthcoming volumes.

July 31, 1606, the King, accompanied by the King of Denmark, again passed in solemn procession through the City of London; and

was greeted by the Recorder in the name of the Citizens, by an elegant Latin Oration. On this occasion the several Livery Companies attended in their stands. Roberts's two tracts, the "Entertainment" and "Farewell to the King of Denmark," I shall reprint.

In 1607, the Lord Mayor was Sir Henry Rowe,* Mercer; in 1608 Sir Humphrey Weld, Grocer; in 1609 Sir Thomas Cambell, Ironmonger; in 1610 Sir William Craven, Merchant Taylor.—No Pageant has hitherto been discovered of either of these years; should any such exist, the communication of them would therefore be the more welcome. [See Note 19.]

5. We now have the Titles of Pageants of seven successive years. That of 1611, is entitled, "Chryso-thriambos: the Triumphes of Golde; at the Inauguration of Sir James Pemberton, Knight, in the Dignity of Lord Maior of London, on Tuesday the 29th of October, 1611; performed in the hartly love, and at the charges of the right worshipfull, worthy, and ancient Company of Goldsmithes. Devised and written by A[nthony] M[unday] Citizen and Draper of London." Printed by William Jaggard, Printer to the City, 4to.—Of this Mr. Bindley had a copy, which was sold Dec. 18, 1818, to Mr. Heber, for £7.

6. The Pageant of 1612 was by Dekker, called "Troia Nova Triumphans; London Triumphant, on the solempne receiving Sir John Swinnerton, Knt., into the City of London," 4to. Sir John was a Merchant Taylor.—Of this, Mr. Bindley had not a copy: but one, which Mr. Garrick possessed, was sold April 24, 1823, bound with the Pageants of 1626, 1631, 1679, and 1691, and other tracts, to Mr. Thorpe, for 40 guineas. [See Note 20.]

On the 31st of December, 1613, the King, by his Knight Marshal Sir Thomas Vavasor, informed the Lord Mayor, that on the Tuesday following, it was his Royal pleasure, attended by his whole Court, to sup with his Lordship in the City. On this occasion "the Lord Mayor's House being not held spacious enough to receive so great a Trayne," it was ordered, by the Court of Aldermen, "that Merchant Taylors' Hall should be prepared and made ready against that night, for the solemnity; and an especial invitation was sent to the Earl of Somerset and his Countess, who had been married in the preceding week."

7. The Pageant of 1613 was "The Triumphs of Truth; a Solemnity unparalleled for Cost, Art, and Magnificence, at the Confirmation and Establishment of that worthy and true nobly minded gentleman Sir Thomas Middleton, Knight, in the honourable office of his Majestie's Lieutenent, the Lord Maior of the thrice famous City of London. Taking beginning at his Lordship's going, and proceeding after his returne from receiving the Oath of Maioralty at Westminster, on the morrow next after Simon and Jude's Day, October 29, 1613. All

* I have the Recorder's Speech on presenting him to the King.

the Showes, Pageants, Chariots, Morning, Noone, and Night-Triumphes, directed, written, and redeem'd into Forme, from the ignorance of some former Times, and their common Writer,* by Thomas Middleton." [See Note 21.]

There was another Edition, with the following addition in the Title-page, "Shewing also his Lordship's Entertainment upon Michaelmas Day last, being the Day of his Election, at that most famous and admired Worke of the Running Streame, from Amwell Head into the Cesterne at Islington; being the sole cost, industry, and invention of the worthy Mr. Hugh Middleton of London, Goldsmith. London, printed by Nicholas Okes, 1613," 4to.—Sir Thomas was a Grocer.—Mr. Bindley's copy (I know not of which Edition) was sold Feb. 17, 1819, to Mr. Triphook for £6. Mr. Garrick's, bound with the Pageant of 1661, and other rare tracts, was sold April 24, 1823, to Messrs. Hurst and Co. for 40 guineas.—Mr. Nassau's, sold March 8, 1824, was purchased by Mr. Thorpe for £8 8s.—A copy in the possession of Mr. Jolley, and Mr. Gough's in the Bodleian Library, contain the full Title of the second Edition, but nothing more respecting the Entertainment at the New River Head.—As my transcript from the latter is (I presume from the Title-page,) imperfect, I should be grateful for a sight of a perfect copy.

8. In 1614, the old Draper, Anthony Munday, was again brought forward in "Triumphs of Olde Draperie; or the Rich Clothing of England; at the Charge of the Right Worshipfull the Company of Drapers, at the Installation of Sir Thomas Hayes. By A. Munday," 4to.—Of this I have in vain endeavoured to trace a copy; and should be greatly obliged to any Friend who would assist me in my search. [See Note 22.]

9. The next Lord Mayor was also a Draper; and Anthony Munday was again employed. The title of this year's Pageant is "*Metropolis Coronata*; the Triumphes of Ancient Drapery, or Rich Cloathing of England: in a second yeeres performance; in honour of the advancement of Sir John Jolles, Knight, to the high office of Lord Maior of London, and taking his oath for the same authoritie, on Monday being the 30 day of October, 1615: performed in heartie affection to him, and at the bountifull charges of his wortheie brethren the truly

* This was Anthony Munday, whom he thus attacks in his introduction. After observing that all things should be "correspondent to the generous and noble freeness of cost and liberality" of the Citizens; "the streames of Art to equall those of Bounty, a Knowledge that may take the true height of such a Solemnity;" his jealousy prompts him to add, "the miserable want of both which, in the *impudent common Writer*, hath often forc'd from me much pittie and sorrow; and it would hertily grieve any understanding spirit to behold many times so glorious a fire in bounty and goodnesse offering to match it selfe with freezing art, sitting in darknesse, with the candle out, looking like the picture of *Blacke Monday*!"—This virulent attack appears to have experienced no greater attention than such violence deserved, since Munday was employed in the three following years.

honourable Society of Drapers ; the first that received such dignity in this Citie. Devised and written by A. M., Citizen and Draper of London," 4to.—Mr. Bindley's Copy of this rare Pageant, was bought by Mr. Knell, Aug. 6, 1820, for £7 17s. 6d. l.—The Bodleian Library contains another copy, of which I have a transcript.—A third is in the collection of Mr. Jolley. [See Note 23.]

10. The same Author was the next year employed for a Fishmonger, and this is his last appearance. The Title of the Pageant in 1616 is, "Chrysanaleia, the Golden Fishing ; or Honours of Fishmongers : applauding the Advancement of Mr. John Leman, Alderman, to the dignity of Lord Maior of London ; taking his oath in the same authority at Westminster, on Tuesday, being the 29 day of October, 1616 ; performed in hearty love to him, and at the charges of his worthy brethren the ancient and right-worshipful Company of Fishmongers. Devised and written by A. M., Citizen and Draper of London. Printed at London, by George Purslowe, 1615," 4to.—Mr. Bindley's copy of this "very scarce" tract was sold on the same day, and to the same Purchaser, as the last ; and for only half-a-guinea less than the same sum.—A copy was possessed by Mr. Garrick, and sold, May 3, 1823, bound up with Dekker's Entertainment in 1603, Roberts's Farewell to the King of Denmark, 1606, and other tracts, to Mr. Thorpe, for £20.—By favour of Mr. Jolley, I have a transcript, from a copy in his possession. [See Note 24.]

11. The Pageant of 1617 is not mentioned in the *Biographia Dramatica* ; but from the catalogue of Mr. Garrick's sale, we learn that it was "Triumphs of Honour and Industry, by T[homas] M[idleton]." Sir George Bolles, Grocer, was Lord Mayor.—The volume containing this Pageant (with several other curious tracts), was purchased May 3, 1823, by Mr. Thorpe, for £48 16s. 6d.

In 1618 Sir Sebastian Harvey, Ironmonger, was Lord Mayor. No Pageant for this year has been discovered. [See Note 25.]

On the King's recovery after an illness, and going to Whitehall on the 1st of June, 1619, the Court of Aldermen resolved, "that the Recorder and Aldermen (the Lord Mayor being ill), with the Town Clerk, Common Sergeant, four Esquires of the Lord Mayor's Household, and 140 of the chief persons of the Twelve Principal Companies* being well horsed, with velvet coats and chains of gold, should go to

* Till the middle of the eighteenth century, it was considered as an indispensable duty of an Alderman belonging to any other Company to be translated into one of the Twelve before he entered into the office of Lord Mayor. Thus, in 1677, Sir John Davis was translated from the Stationers to the Drapers ; and in 1732 Alderman Barber from the Stationers to the Goldsmiths. In 1755 Alderman Janssen was the first who filled that high office as a Stationer ; and since his time Five other Aldermen—Wright in 1785 ; Gill in 1788 ; Boydell in 1790 ; Domville in 1814 ; and Magnay in 1822.—Of Stationers who have served the office of Sheriff, or have paid the usual fine of exemption from the honour, the List is considerable. One member of the Company (G. B. Whittaker, Esq.) is now Sheriff ; one Alderman is Sheriff Elect ; another Alderman and two Commoners are in nomination.

Grays' Inn-fields, and from thence attend his Majesty to his Palace at Whitehall."

12. The Pageant of 1619 bears the following Title: "The Triumphs of Love and Antiquity; an honourable Solemnitie, performed through the Citie at the confirmation and establishment of the Right Hon. Sir William Cockayn,* Knt., in the office of his Majestie's Lieutenant, the Lord Maior of the famous Citie of London, taking beginning in the morning at his Lordship's going, and perfecting it selfe after his returne from receiving the oath of Maioralty at Westminster, on the morrow after Simon and Jude's day, Oct. 29, 1619. By Thomas Middleton, Gent. London, printed by Nicholas Okes, 1619," 4to.—This was at the expense of the Skinner's Company. Mr. Bindley's copy was sold, Aug. 2, 1820, to W. B. Rhodes, Esq., of Lyon's Inn, for £1. I have a transcript from Mr. Gough's copy in the Bodleian. [See Note 26.]

"March 26, 1620, the King made a procession with mighty pomp from the Palace of Westminster to St. Paul's, accompanied with the Bishops and Peers of the Realm. At Temple-bar the Lord Mayor and Aldermen received him. Robert Heath, Recorder, congratulates his entrance into the City. From thence to the North side, the severall Companies of Citizens stood within the rails, all in order, with their ensigns and standards as far as St. Paul's; tapestry hangings all the while hanging out of the windows."

13. The Pageant of 1620 was, "*Της Ειρηνης Τροφαια*; or the Tryumphs of Peace, that celebrated the Solemnity of the Right Honourable Sir Francis Jones, Knight, at his Inauguration into the Maioraltie of London, on Monday, being the 30 of October, 1620; at the particular cost and charge of the right worshipfull and ancient Society of the Haberdashers; with explication of the severall Shewes and Devices, by J[ohn] S[quire], 4to. Mr. Bindley's copy was knocked down to Mr. Knell, the day he carried off in triumph the other Triumphs before mentioned, at the price of £5 5s.—It is now in the Library of Mr. Jolley, and I am favoured with a transcript.

14. The Pageant of 1621 was "The Sun in Aries; a noble Solemnity performed through the Citie, at the sole cost and charges of the honourable and ancient Fraternity of Drapers, at the confirmation and establishment of their most worthy Brother, the Right Honourable Edward Barkham, in the high office of his Majesty's Lieutenant, the Lord Mayor of the famous City of London, Oct. 29, 1621. By Thomas Middleton,"† 4to. I have not been able to trace any copy of this. [See Note 27.]

* June 8, 1616, the King dined "at Alderman Cockayn's house in London," and dubbed him a Knight; and in July 1619, his Majesty again visited Sir William, then Lord Mayor, for the express purpose of negotiating a marriage between his Lordship's Daughter and Sir John Villiers.

† He was Author of another Pageant in 1626, and in that year was made "Cronologer to the City." He is supposed to have died soon after.

No Pageant has appeared for the two following years. In 1622 the Lord Mayor was Sir Peter Proby, Grocer; in 1623 Sir M. Lumley, Draper. [See Note 28.]

15. The next (and last in James's Reign) is that of 1624: "The Monument of Honour, at the confirmation of the right worthy Brother, John Goare, in his high office of his Majesty's Lieutenant over his royal Chamber, at the charge and expense of the right worthy and worshipfull Fraternity of eminent Merchant Taylors. Invented and written by John Webster, Taylor," 4to.—I know not whether any copy of this is in existence.

It will be found, on reference to the *Biographia Dramatica*, that, though I have added in this first portion of my List two City Pageants hitherto overlooked, I have withdrawn from the List four others.—The first of these, "Polyhymnia" (the second in the List), for this reason; it is certainly no City Pageant, being, as the title describes it, "A Triumph at Tylt before her Majestie," and probably similar (as the title "Polyhymnia" also infers) to "A newe Ballad of the honourable order of running at Tilt at Whitehall, the 17th of November, in the 38th year of her Majestie's Reign" (1595).

Secondly, Dekker's "Magnificent Entertainment given to King James, and Queene Anne his Wife, and Henry Frederick the Prince, upon the day of his Majestie's Triumphant Passage (from the Tower) through his honourable Citie (and Chamber) of London, being the 15th of March, 1603, 4to.," etc., is not, strictly speaking, a "London Pageant," though, being highly creditable to the King and to his loyal Citizens, it will form part of the Monarch's "Progresses and Public Processions."

Two others are not relative to the Inauguration of the Lord Mayor, though otherwise London Pageants, being accounts of the entertainments the City gave in 1610 and 1616, to the two succeeding Princes, Henry and Charles. The second I intend to reprint, and the first also, if I can obtain a copy of it.

For the Title of the first, "London's Love to the Royal Prince Henry," it may be sufficient to refer to vol. lxxviii., p. 38, where an account is given of a copy found in Exeter Cathedral. Mr. Bindley's copy was bought, Jan. 23, 1819, by Mr. Sturt, for £6. [See Note 29.]

Prince Charles's Entertainment* was "Civitatis Amor; the Citie's Love; an Entertainement by water at Chelsey and Whitehall, at the joyfull receiving of that illustrious Hope of Great Britaine, the high and mighty Charles, to bee created Prince of Wales, Duke of Cornwall, Earl of Chester, etc. Together with the ample order and

* This was preceded by "Chester's Triumph in honor of her Prince, as it was performed on St. George's Day, 1610, in the fore-said Citie, London. Printed for J. B. and are to be sold in St. Dunstane's Churchyard in Fleete-streete, 1610." By favour of Mr. Rhodes, who possesses the only Original I have met with, I have a transcript, and shall re-print it. [See Note 30.]

solemnity of his Highnesse' Creation, as it was celebrated in his Majestie's Palace of Whitehall on Monday, the fourth of November, 1616. As also the Ceremonies of that ancient and honourable Order of the Knights of the Bath; and all the Triumphs showne in honour of his Royal Creation. London, printed by Nicholas Okes for Thomas Archer, and are to be sold at his shop in Pope's-head-pallace, 1616." Mr. Bindley had no copy of this. One is possessed by Mr. Rhodes, from which I have a transcript. A copy, with a fine portrait of the Prince by Delaram inserted, is marked £8 8s. in Mr. Thorpe's Catalogue for 1824. [See Note 31.]

Some "London Pageants," and among them a few at present unknown, may still remain in the Archives of what are usually styled "the Twelve Companies;" from which alone, in former times, the Lord Mayor of London was selected—the Haberdashers, Merchant Taylors, Mercers, Grocers, Drapers, Fishmongers, Goldsmiths, Skinners, Salters, Ironmongers, and Clothworkers. In the 22 years of King James's Reign, the Merchant Taylors, Drapers, and Grocers, had each four Lord Mayors; the Haberdashers, Mercers, and Ironmongers, two; the Fishmongers, Skinners, Goldsmiths, and Clothworkers, one; the Salters and Vintners none.

In each of these respectable Corporate Bodies, I trust, I have some Personal Friends, who are both able and willing to assist my disinterested inquiries on a subject so highly honourable to their Predecessors. From my Brethren of the Stationers' Company, in which I consider every individual to be my Friend, I have always experienced all possible facilities in my researches. And I am proud to observe that the Stationers in modern times (see p. 108) have seen Six of their Members adorning the office of Chief Magistrate; and three others (Venables, Key, and Crowder) within a short distance from the Civic Chair.

As the chief motive to my enquiry after these hidden treasures arises from a wish to perform an acceptable service to Literature, and not from any pecuniary prospect (for the limited number to be printed of such works precludes even the hope of remuneration); I flatter myself that after this appeal to the liberal possessors of these rare tracts, they will not be displeased to permit a transcript to be made from them, as it will no way lessen the real value of their *Editio Princeps*.

My publication extends no farther than the Death of King James in 1624-5; but, in subsequent Letters, I will furnish as good a List as I can form of "London Pageants," to the period of their discontinuance. [See Note 32.]

Grateful for the favours which through a long life I have received from many of the most distinguished Literary Characters, I am Mr. Urban's old Associate,

J. NICHOLS.

[1824, *Part II.*, pp. 411-414.]

THE REIGN OF KING CHARLES THE FIRST.

I now proceed to fulfil the promise which I made in p. 111, by forwarding to you a List of London Pageants in the Reign of King Charles I.

But, to recur to my last communication, I am not without hopes of discovering a Pageant for the year 1610; for I think one must have been published, since Howes describes that year's Civic Triumphs as "extraordinary." Christianus, Prince of Anhalt, was a witness to them; "he survayed the City of London with great pleasure and admiration, and behelde the pleasant Triumphs upon the water and within the Cittie, which at this time were extraordinary in honour of the Lord Mayor and Cittizens; and that day this Prince, with all his Germayne Trayne, were entertained at the Lord Mayor's Feast, in the Guildhall, where he manifested his former admiration, touching the greatnesse, scituation, and wealth of the Cittie, and there he observed and admired the goodly uniforme order and riche habite of the Cittizens, and sayd there was no State nor Cittie in the world that did elect their Magistrates with such magnificence, except the Cittie of Venice, unto which the Cittie of London commeth very neere!" [See Nichols's *Progresses of James I.*, ii. 370.]

Though I have not yet obtained the Pageants of 1611 and 1612 (which are known to exist), yet both from Howes and Mr. Chamberlain's unpublished Letters in the British Museum, I find those of the latter year were more than usually expensive for the entertainment of the Palsgrave, then lately arrived in England to pay his Court to the Princess Elizabeth. The latter authority gives a curious account of the Lord Mayor's day, for which, not to trespass too far on your pages, I will refer to the forthcoming "Progresses of King James." [ii. 466-467.]

My accurate and much-valued Friend "Eu. H." has supplied the following as the full title of the Pageant for 1617, referred to at page 108.—"The Triumphs of Honor and Industry. A solemnity performed through the City, at Confirmation and Establishment of the Right Honorable George Bovvles, in the office of his Maiesties Lieuetenant, the Lord Mayor of the famous City of London. Taking beginning at his Lordship's going, and proceeding after his returne from receiuing the Oath of Maioralty at Westminster on the morrow next after Simon and Iude's day, October 29, 1617. London, printed by Nicholas Okes, 1617," 4to. At the end of the Dedication is "T. M." for Thomas Middleton.

What is still more to my purpose, a second copy of "London's Love to Prince Henry," noticed in p. 110, is in the library of Francis Freeling, Esq., by whose favour, after a long search, I have obtained a transcript; and I now have the pleasure of returning him thanks for his very prompt and liberal loan of it.

A second copy of "Chester's Triumph," mentioned in p. 110, is among the many precious gems presented by Mr. Gough to the Bodleian Library, accompanied (if I mistake not) by a third Copy of "London's Love."

On the 16th of June, 1613, was entered at Stationers' Hall, "a Thing called 'The Shepherd's Songe before Queen Anne, in 4 parts complete musical, upon the Playnes of Salisbury,'" and by Sir John Hawkins in his History of Music, and Dr. Whitaker in his History of Craven, are mentioned "The Ayres that were sung and played at Brougham-Castle, in Westmerland, in the King's Entertainment; given by the Right Honorable the Earle of Cumberland, and his Right Noble Sonne the Lord Clifford. Composed by Mr. George Mason and Mr. John Earsden. London, printed by Thomas Snodham, cum privilegio, 1688," fol. I should feel much indebted to any one who could assist me to either of these.

Sir Allen Cotton, Draper, commenced his Mayoralty, Oct. 29, 1625, but no trace appears in print of any Pageant.

The Coronation of Charles I. took place on Candlemas-day, Feb. 2, 1625-6, but the usual riding in state through the City was omitted on account of the expense.

16. The Pageant of 1626 was "The Triumph of Health and Prosperity, at the Inauguration of the most worthy brother, the Right Hon. Cuthbert Hasket, Draper. Composed by Thomas Middleton, Draper, 1626," 4to. Mr. Garrick had a copy of this, bound with that of 1612; see p. 106.

In 1627 Sir Hugh Hammersley, Haberdasher, was Lord Mayor; in 1628 Sir Richard Dean, Skinner; in 1629 Sir James Campbell, Ironmonger; in 1630 Sir Robert Ducey, Merchant Taylor; but no Pageant appears for these four years. [See Note 33.]

17. That of 1631 was, "London's Jus Honorarium, exprest in sundry Triumphs, Pageants, and Shews, at the initiation or entrance of the Right Honourable George Whitmore into the Maioralty of the famous and farre renowned City of London; all the charge and expense of the laborious projects and obiects both by Water and Land, being the sole vndertaking of the Right Worshipful the Society of Habburdashers. By Thomas Heywood," 1631, 4to. A copy of this is in Mr. Gough's collection at the Bodleian Library.

18. Heywood was the next year a second time brought forward in "Londini Artium et Scientiarium Scaturigo; or London's Fountain of Arts and Sciences; exprest in sundrie Triumphs, Pageants, and Showes, at the initiation of the R. H. Nich. Raynton* into the Maiority of the famous and far-renowned City of London. All the

* Whose monument at Enfield is engraved and described in Gent. Mag. Vol. XCIII. ii. 209.

charge and expense of the laborious projects, both by water and land, being the sole undertaking and charge of the Right Worshipfull Company of the Haberdashers; written by Tho. Haywood," 1632, 4to.*

19. In 1633 appeared "London Imp.; or London Mercator, explained in sundry Triumphs, Pageants, and Shows, at the inauguration of the Right Hon. Ralph Freeman, at the charges of the Right Worshipfull Company of Clothiers. By T. Haywood, 1633," 4to.

About the 10th of January, 1633-4, Sir Ralph Freeman invited the King, Queen, and the Masquers of the four principal Inns of Court to a Banquet, "who, clothed in rich and glorious apparel, attended in a most solemn and splendid parade from the Court to Merchant Taylors' Hall, where they continued in their sports until it was almost morning. Then the Lord Mayor entertained the King and Queen, the Lords and Ladies, and the Masquers, and the Inns of Court Gentlemen with a noble and stately Banquet." Chauncy gives a circumstantial account of the Procession, etc., in his account of Aspeden, the seat of the Freemans, Hist. of Hertfordshire, p. 122.

Sir Ralph Freeman died during his Mayoralty; and was succeeded by Sir Thomas Moulson; but no Pageant of his appears in print. †

20. In 1634, Taylor, the Water Poet, was, apparently for the only time, employed as the City Bard. His production is entitled: "Triumphs of Fame and Honour; at the inauguration of [Sir] Robert Parkhurst, Clothworker. Compiled by John Taylor, the Water Poet." 1634.

21. In 1635 was "Londini Sinus Salutis, or London's Harbour of Health and Happiness. Expressed in sundry Triumphs, Pageants, and Showes; at the initiation of the Right Honorable Christopher Clethrowe, into the Maioralty of the farre renowned City London. All the charges and expences of this present Ovation, being the sole undertaking of the Right Worshipfull Company of the Ironmongers.

* "At the end of this Pageant is a panegyric on Maister Gerard Christnas, for bringing the Pageants and figures to such great perfection both in symmetry and substance, being before but unshapen monsters, made only of slight wicker and paper. This man designed Aldersgate, and carved the equestrian statue of James I. there, and the old peice of Northumberland House. His sons, John and Mathias, carved the great ship built at Woolwich in 1637."—Gough's British Topography.

† From the dates of the following Pageants, the list of Lord Mayors, as given by Heylyn, Seymour, Maitland, etc., is evidently incorrect as to the dates of their election from the year 1633 to the present time. The error has arisen from making Sir Thomas Moulson continue Lord Mayor during the year 1634-5, whilst the truth is, that he was in office for a few months only after Sir Ralph Freeman's death in 1634, and that Sir Robert Parkhurst succeeded him, Oct. 29, that year.—No Pageant appears for 1641, but some Poems were published, entitled "Epicedia in obitum octo senatorum Londinensium, duorum equitum expretorum, et sex armigerorum. Item Panegyricum Inaugurale Prætoris Londoni, Cantabr. 1641," 8vo.

The 29th of October, anno salutis, 1635. Written by Thomas Heywood."

In 1636, Sir Edward Bromfield, Fishmonger, was Lord Mayor; but no Pageant for that year has been discovered.

22. In 1637 was published "*Londini Speculum; or London's Mirror; exprest in sundry Triumphs, Pageants, and Showes, at the initiation of the Right Hon. Richard Fenn,* into the Mairalty of the famous and farre-renowned City London.* All the charge and expense of these laborious projects, both by water and land, being the sole undertaking of the Right Worshipful Company of the Haberdashers. Written by Thomas Heywood, 1637," 4to. A copy is among Mr. Gough's collection in the Bodleian Library, and another was bought at Mr. Bindley's sale, Jan. 21, 1819, by Mr. Rhodes for £4 4s.

23. The following year produced "*Porta Pietatis; or the Port or Harbour of Piety, exprest in sundry Triumphes, Pageants, and Shewes, at the initiation of the Right Hon. Sir Maurice Abbot, Knight, into the Majoralty of the famous and farre-renowned City London.* All the charge and expense of the laborious projects, both by water and land, being the sole undertaking of the Right Worshipfull Company of Drapers. By Thomas Heywood, 1638," 4to.—For the title of this Pageant, not mentioned in the "*Biog. Dramatica*," I am obliged to "Eu. H." [See Note 34.]

24. Next followed "*Londini Status Pacatus, or London's Peaceable Estate; exprest in sundry Triumphs, Pageants, and Shewes, at the ininitiation of the Right Honourable Henry Garway into the Majoralty of the famous and farre-famed City London.* All the charge and expense of the laborious projects, both by water and land, being the sole undertakings of the Right Worshipfull Society of Drapers. Written by Thomas Heywood, 1639," 4to. A copy is among Mr. Gough's collection in the Bodleian Library, and a second was bought by Mr Heber for £1 1s. at Mr. Bindley's sale, Jan. 21, 1819. This appears to have been the last Pageant in Charles's reign. [See Note 35.]

In 1640 Sir William Acton, Knt. and Bart., was Lord Mayor, and was discharged by the House of Commons, and Sir Edmund Wright, Grocer, constituted in his place, who only served until Oct. 29, 1641, when Sir Richard Gurney, Knt., Clothworker, was elected to the Civic Chair; and though no Pageant was exhibited on his account, he assisted in an important Triumph. On the King's return from Scotland, he made a triumphant entry into London, and passed through the City to Whitehall, being entertained at Guildhall on his way.

* There was also published "*Panegy. Inaug. Majoris Londin. Richard Fenn, et Poema de celeberrimâ Trinobantiados Augustæ civitate: authore Edw. Benlowes, 1637,*" 8vo.

The following Tracts were published on this occasion ; of the three first there are copies in the collection of Francis Freeling, Esq.—

1. "King Charles his Entertainment, and London's Loyaltie, being a true relation and description of the manner of the Cittie's Welcome, and expression of the subjects' love to his Royall Majestie, at his return from Scotland. Likewise the time and place where the Lord Major and his brethren the Aldermen of this glorious Citie, with the rest of the Companies, meet and conduct his Royall Majestie to the Guildhall to a stately Feast. And afterwards to his Pallace at Westminster, there to solace himself. Likewise a copie of Verses congratulating the King's Return. By J. H. God save the King ! London ; printed for John Greensmith, 1641," 4to. pp. 6. At page 5 of this curious Tract is "A Precept from the Lord Major to the severall Companies touching the Entertainment of his Royall Majestie." A second copy of this is in the British Museum.*—
2. "England's Comfort, and London's Joy: expressed in the Royall, Triumphant, and Magnificent Entertainment of our dread Sovereigne Lord, King Charles, at his blessed and safe returne from Scotland, on Thursday the 25th of November, 1641, by the Right Honourable Sir Richard Gurney, Knt., Lord Major and the Recorder Sir Thomas Gardner, who were at that present both knighted, who attended his Majesty with the other right worshipfull Knights and Aldermen, Sheriffes and Companies of this famous City of London : together with the manner and forme how the state was to be observed and performed by the severall companies on horsebacke and foot, for the conducting of his Majesty, the Queene, the Prince, and all the Royall Progeny to the Guildhall, London, to dinner, and from thence to his Majesties Palace at Whitehall : also the severall Speeches, and other Verses presented to his sacred person at that time, 1641," 4to. pp. 8. In the title is a wood-cut of the King on horseback, and there are also three others of the procession. This rare tract (probably by John Taylor) had two editions published before and after the day. Mr. Freeling's copy is of the former ; one in the Althorpe Library, of the latter description. The title above is that of the latter ; by comparing with Moule, some variations will be found in the title.—3. "Five Speeches spoken to his Majesty returning out of Scotland, with the description of what Honorable Triumphs his Majesty did ride in London, 1641," 4to.—4. "Ovatio Carolina ; the Triumph of King Charles ; or the triumphant manner and order of receiving his Majesty into his City of London, Thursday 25th November, A.D. 1641 ; upon his return safe and happy from Scotland," 1641, 4to. Of this Mr. Gough's copy is in the Bodleian. It is inserted as a London Pageant in the *Biographia Dramatica*, but has less of the character of a Pageant than the two first mentioned.

* It is very strange that not a single Lord Mayor's Pageant is to be found in this otherwise well-stored National Library. [See Note 36.]

A long account of the Entertainment is to be found in Maitland's London. It appears by another Tract mentioned by Mr. Moule, "The King's most gracious Speech," etc. (of which also Mr. Freeling possesses a copy) that the Lord Mayor, Aldermen, etc., soon after in return received "a Royall Invitation from both their Majesties to feast with them at Hampton Court." And in less than a month, Dec. 14, 1641, Sir Richard Gurney was created a Baronet. Such a state of things did not last long; for this highly favoured Lord Mayor was soon after discharged by Parliament; and the fickleness of the Citizens was immortalized by "London's Love, or the Entertainement of the Parliament; being a true description of the great and generous Welcome given to the Houses of Lords and Commons on the 19th day of Jan. at Grocers' Hall, 1641[-2], by divers Citizens of good quality. Wherein is declared the great and manifold expressions of Love twixt the Lords and Commons. Likewise the Citie's Protestation both to the King and Parliament, concerning their loyall affections and unexpressable loves. London. Printed for John Thomas, 1641," 4to. 8 pp. This gives an account of a Dinner to the Lords and Commons at Grocers' Hall; afterwards to their attendants, and to Capt. Langham and his Company, who guarded both Houses. The Lords and Commons were attended by almost 150 Citizens who had fined for Sheriff, Common-Councilmen, Merchants, and Tradesmen. A copy of this is among the King's Pamphlets in the British Museum [press mark $\frac{8-132}{8}$]. The Chief Magistrate who succeeded was Sir Isaac Pennington, who, in his turn, was displaced as an Alderman at the Restoration; and, moreover, convicted of High Treason for the Murder of King Charles. He died a prisoner in the Tower.

The London Pageants shared the fate of more important institutions at this troublesome period, and were discontinued for about fifteen years; but they were resumed, before the Restoration, in 1655; with which my next communication shall commence.

[1824, *Part II.*, pp. 514-518.]

Before proceeding with my List of Pageants, I must correct a note in p. 116. It was not without some search in the Catalogues, that I asserted that no City Pageant was to be found in the British Museum; but further inquiry has informed me that the National Library contains the Pageants for 1613 (the first edition, with the shorter title-page), 1619 (in the Garrick Collection of Plays, i. xxii.), 1655, 1661, 1672, 1675, a fragment of that of 1676, 1677, 1678, 1679, 1681 (also incomplete), 1686, 1689, and 1691. The last ten are bound in one volume, and are perhaps a new acquisition, not being entered in the Catalogue. [See Note 36.]—The Library at Longleat, I understand, contains several Triumphs and Masques, and among them the

Pageant of 1616.—A second copy of the Pageant of 1631 appeared at Mr. Garrick's sale, bound up with that of 1612; see p. 106.

After a lapse of about fifteen years, as noticed in my last Letter, the City Pageants were resumed with

25. "Charity Triumphant; or the Virgin Shew; exhibited on the 29th of October, 1655, being the Lord Mayor's Day. [By Edm. Gayton.] London, printed for Nath. Brooks, at the Angel in Cornhill, pp. 8, 1655," 4to. The Lord Mayor was John Dethick,* Mercer, one of the Aldermen ejected on the Restoration. This is not, however, a description of the Shew, as the title might infer, but a letter to the Lord Mayor and a poem on the Pageants this year again produced. Its claims for insertion in the present List are consequently small. It is probable that the Author was ambitious of the post of City Poet (to which he did not succeed). In his preface he very reasonably says; "I cannot here set forth the reason of the late extinguishing these Civic Lights, and suppressing the genius of our Metropolis, which for these planetary Pageants, and Pretorian Pumps, was as famous and renowned in foreign nations, as for their [its] faith, wealth, and valour. The ingenie, artifices, mysteries, shewes, festivals, ceremonies, and habits of a State, being amongst the decora and inseparable ornaments of it. Take away the fasces, and the Consuls are no more feared, but scorned; let fall the noble sword of the City in any place, and you are sure the Mayor has there no privilege; no livery, no distinguishing of Societies and Fraternities; no caps (as in daies of old), no Prentices; no truncks, no Citizens; no robes, no Judges; no maces, no Magistrates: and as for Anniversary Shews, and harmlesse and merry recreations, without a moderate permission of them, very little content to the multitude. Right Honourable, I therefore, being the son of a Citizen, congratulate this return of the City gallantry and manifestation of her several splendours in your Majority to your honoured self; it being most proper that the lost beauty and magnificence of the place should be restored by one, if I mistake it not, a Brother of the prime Company, and therefore most fit to lead," etc., etc.—A copy of this tract is in the British Museum, presented by the late King [press mark e. 857]; another was sold at Mr. Bindley's sale, Aug. 4, 1820, to Mr. Rhodes for £1.

26. The year 1656 produced "London's Triumph, by J. B." 4to. Sir Robert Titchburn, Skinner, was Lord Mayor, and the Pageant was at the expense of his Company. This was another of the Aldermen ejected at the Restoration, committed to the Tower with others, tried and convicted of High Treason.

27. The same Company were next year at the charge of "London's Triumph, by J. Tatham; celebrated the 29th of October, 1657, in

* His Predecessor was Sir Christopher Packe, of whom I have published a memoir and a good portrait in my History of Leicestershire, vol. iii., p. 355.

honour of the truly deserving Rich. Chiverton, Lord Mayor of London, at the costs and charges of the Right Worshipful Company of Skinners, 1658," 4to. [See Note 37.]

28. John Tatham was the Writer for several years. In 1658 he produced "London's Tryumph, presented by Industry and Honour; with other delightful scaenes appertaining to them; celebrated in honour of the Right Honourable Sir John Ireton, Knight, Lord Mayor of the said City, on the 29th day of October, 1658, and done at the cost and charges of the Worshipfull Company of Clothworkers. By J[ohn] T[atham], 1658," 4to.—Mr. Bindley's copy was sold, Aug. 5, 1820, to Mr. Rhodes for £1 11s. 6d. [See Note 38.]

29. Next followed "London's Triumph, celebrated October 29, 1659, in honour of the much-honoured Thomas Allen, Lord Mayor of the said City, presented and personated by an European, an Egyptian, and a Persian, and done at the cost and charges of the ever-to-be honoured Company of Grocers. By J. Tatham, 1659," 4to.*

It is well known that the City acted as great a part in the Restoration of Charles the Second, as they had done in the expulsion of his Father. Having sent twelve Deputies to greet his Majesty at the Hague, and present him with 10,000*l.*, who were all knighted, on the 29th of May, 1660, the Lord Mayor and Aldermen met him at St. George's Fields in Southwark; and the former having delivered the City sword to his Majesty, had the same returned with the honour of knighthood. "On this solemn occasion, the City caused to be erected in the said Fields a very magnificent tent, provided with a sumptuous collation; which the King having participated of, he proceeded towards London, which was pompously adorned with the richest silks and tapestries, and the streets lined with the City Corporations and Trained Bands; while the conduits flowed with a variety of delicious wines, and the windows, balconies, and scaffolds, were crowded with such an infinite number of spectators, as if the whole collective body of the People had been assembled to grace the Royal Entry." The Procession may be found fully described in Maitland's London.

On the fifth of July following, the King dined at Guildhall; and the Pageants on this occasion were designed by Tatham. He published a description of them which is entitled, "London's Glory; represented by Time, Truth, and Fame; at the magnificent Triumphs

* In the British Museum is to be found "The Citie's new Poet's Mock Shew, 1659." This is one folio page on a broadside, and is to be found in the 15th volume of the collection (in 24 vols.) of that description of publications, which was presented to the National Library by the late King. It is a ballad of 144 lines, in triplets, and ridiculing the last Lord Mayor's Shew. It is signed M. T. (very probably Matthew Taubman, afterwards City Poet).—In the "Rosary of Rarities in a Garden of Poetry," by Thomas Jordan, afterwards City Poet, 8vo., no date, but printed about 1662, is "A Comical Entertainment made for Sir Thomas Allan, Lord Mayor, and the Aldermen, in 1659."

and Entertainment of his most sacred Majesty Charles the II., the Dukes of York and Gloucester, the two Houses of Parliament, Privy Councill, Judges, etc., at Guildhall, on Thursday, being the 5th day of July, 1660, and in the *twelfth* year of his Majesties *most happy* reign. Together with the order and management of the whole day's business. Published according to Order. London, printed by William Goddard in Little Britain, 1660," 4to., pp. 14. [Three] copies* of this are in the British Museum, and [one] in the Bodleian Library; another was sold at Mr. Garrick's sale (see under the Pageant of 1674); but it bears a value very inferior to the Pageants of this author, if that was not an exceptionable copy which was bought by Mr. Thorpe for 2s. 6d. at Mr. Bindley's sale, Aug. 4, 1820.

30. In 1660 Sir Richard Brown, once a Woodmonger, but adopted as the Merchant-Taylor, was Lord Mayor; the Pageant "the Royal Oak;" its poet J. Tatham, and the undertakers Capt. And. Duke and Mr. William Lightfoot, painters; Thos. Whiting, joiner; and Richard Clarke, carver. Mr. Gough does not give the full title, and the "Biographia Dramatica" omits to notice the Pageant altogether. [See Note 39.]

On the 22d of April, the day before his Coronation, Charles the Second, "according to ancient custom," rode through the City from the Tower to Westminster. "The Cavalcade was performed with such an extreme magnificence, that the riches, glory, and splendour thereof greatly astonished all the spectators, insomuch that the great number of curious strangers then present could not help declaring, that for glory, grandeur, and magnificence, it excelled everything they had ever seen. Nay, even the French Quality were forced to acknowledge that the late Nuptial Solemnities at their King and Queen's publick Entry into Paris† were far inferior to the pomp of this. The Citizens on this occasion not only embellished and adorned their persons and houses in the most rich and glorious manner, but likewise erected four costly and magnificent Triumphal Arches." This Procession was described in "Gloria Britannica; or a Panegyricke on his Majesties Passage thorow London to his Coronation. London, printed in 1661," 4to.; as were the Arches in "The City's Loyalty displayed, or the four fabricks erected in the City of London, excellently described, 1661," 4to, a copy of which is in the British Museum.

* The volume in which this is found (presented by the late King) contains several curious tracts printed at the Restoration, and among them, "The thrice welcome and happy Inauguration of our most gracious Sovereign King Charles II., etc., by George Wallington, of the City of Bristol," pp. 10; the second part of the same, pp. 46; a Sermon entitled "God save the King, by Anthony Walker, Minister of the Gospell at Fyfield in Essex," pp. 44; "A form of thanksgiving to be used for his Majesties' happy Return;" "Britannia Rediviva," being a large collection of Oxford Poems on the Restoration, etc. etc.

† In 1660 Louis XIV. had married Maria Theresa, the Infanta of Spain, daughter of Philip IV.

John Ogilby, in an account of the Coronation published this year, also gave "The Relation of his Majesties Entertainment passing through the City of London to his Coronation; containing an exact account of the whole solemnity; the triumphal Arches and Cavalcade, delineated in sculpture [engraving], the speeches and impressions illustrated from antiquity, 1661," folio, pp. 40. Mr. Gough's copy of this is in the Bodleian Library. The author was the composer of the speeches, emblems, mottoes, and inscriptions at the Coronation. He published, at the King's command, the following year, a second edition, a large and handsome folio, with plates engraved by Hollar, which is described (with an account of the author) in Moule's *Bibliotheca Heraldica*, p. 169. A third edition appeared in 1685 on the accession of James II.—Moule mentions three other tracts on the Coronation, printed in 1661.

31. Though the Lord Mayor's Shew had now been resumed for some years, it was not till 1661 that the Exhibition on the Thames was revived. That year's Pageant is intitled, "London's Triumphs, presented in severall delightfull Scenes both on the water and land, and celebrated in honour to the deservedly honored Sr. John Frederick, Knight and Baronet, Lord Mayor of the City of London. At the costs and charges of the Worshipfull Company of Grocers. John Tatham. London, printed by Thomas Mabb, living on Paul's Wharff next doore to the signe of the Ship, 1661," 4to. In the title-page is a shield displaying the Grocers' arms. Evelyn (the author of *Sylva*) was a spectator of this "Water Triumph, being the first solemnity of this nature after 20 yeares"—since 1641. The procession was witnessed in Cheapside by the King, who probably dined at Guildhall. His Majesty had condescended to become one of the Grocers' Company, being the first Monarch, as Mr. Tatham says, who had "ever set such an estimation upon them." Sir John Frederick was translated from another to that Company, in 1661, before his election as Lord Mayor. Thus, in this and the preceding Magistrate, we have two examples illustrative of my remarks in p. 108. A copy of this Pageant is in the British Museum [press mark c. 21. c.]; another was bought by Mr. Rhodes for £2 at Mr. Bindley's sale, Aug. 5, 1820. A third appeared at Mr. Garrick's sale, bound with the Pageant of 1613 (see p. 107); and a fourth was sold at Mr. Nassau's sale, March 13, 1823, to Mr. Jones of Highbury Park for £4 2s.

Soon after the Queen's arrival in this country the City of London expressed their welcoming by severall Shews and Pageants on the water. We find two works published on this occasion. The first: "The Solemnity of the Earl of Sandwich's Embassy to Lisbon to conduct Queene Catherine to England; with her Reception, and the King's Procession on the River from Hampton Court to Whitehall. By Theodore and Roderic Stoop." This contains seven plates, with descriptions in Latin, English, and Spanish. The artists were

Flemings, and Theodore was afterwards appointed painter to the Queen. The other was the work of the City Artist, as this was of those of the Court. It is entitled "Aqua Triumphalis; being a true relation of the honourable the City of London entertaining their sacred Majesties upon the river of Thames, and welcoming them from Hampton Court to Whitehall; expressed and set forth in severall Shews and Pageants, the 23d day of August, 1662. Engraved by John Tatham, Gent., 1662," fol. A copy (once Mr. Gough's) is in the Bodleian Library. Mr. Evelyn also notices in his Diary this "most magnificent Triumph that ever floated upon the Thames." "In my opinion," says that accomplished man, "it far exceeded all y^e Venetian Bucentoros, etc., on the Ascension, when they go to espouse the Adriatic.* His Mat^{ie} and the Queen came in an antiq-shap'd open vessell, cover'd with a state or canopy of cloth of gold, made in form of a cupola, supported with high Corinthian pillars, wreath'd with flowers, festoons, and garlands. I was in our new-built vessell, sailing amongst them." See the "Memoirs," i. 339.

32. Tatham's Lord Mayor's Pageant for 1662 was "London's Triumph; presented in severall delightfull scenes, both upon the water and land; and celebrated in honour of the truly loyal and known deserver of honour, Sir John Robinson, Knt. and Bart., Lord Mayor of the City of London.† At the costs and charges of the Worshipful Company of Clothworkers, 1662," 4to. Mr. Gough's copy is in the Bodleian Library: Mr. Bindley's was bought at the sale of his books, Feb. 26, 1819, by Mr. Jolley for £2 14s.—Mr. Evelyn was also a spectator of this, "standing in an house in Cheapside against the place prepar'd for their Mat^{ies}. The Prince of Denmark was there, but not our King. There were y^e Maids of Honor." Mr. Evelyn had been to Court the preceding evening, "where y^e Queene Mother, y^e Queene Consort, and his Ma^{ty} being advertis'd of some disturbance, forebore to go to the Lord Maior's Shew and Feast appointed next day, the new Queene not having yet seen y^t Triumph." (Memoirs, i, p. 34.) Sir John Robinson, however (who was Lieutenant of the Tower, and M.P. for the City, and had been created a Baronet at the Restoration for his loyalty), afterwards had the honour of entertaining the King at the Hall of his Company. [See Note 41.]

33. The Pageant for 1663 was "Londinum Triumphans, or Lon-

* Of this ceremony in 1784, "the most magnificent ever seen in the present century," see *Gent. Mag.* vol. liv., p. 625, and of its appearance in still more modern times, the present volume [1824], p. 344. It has also been described in vols. xxxiv., p. 483, lxxviii., p. 184. [See Note 40.]

† A tract was published during this Mayoralty, intituled, "The antient honour of the City of London recovered by the noble Sir John Robinson, Knight and Baronet, Lord Mayor for the year 1662-3, in the true English and manlike exercise of wrestling, archery, sword and dagger; with the Speeches of Mr. William Smith, Master of the Game *pro hac vice*, and Clerk of the Market upon this solemn occasion. Intermitted twenty-four years, since Garaway was Mayor."

don's Triumphs, celebrated in honour of the truly deserving Sir Anthony Bateman, Knight, Lord Mayor of London, and done at the costs and charges of the Worshipful Company of Skinners, on the 29th of October, 1663. By John Tatham, 1663," 4to. Mr. Bindley's copy was bought, Aug. 5, 1820, by Mr. Rhodes for £1 11s. 6d.

34. The next year came forth "London's Triumphs; celebrated the 29th of October, 1664; in honour of the truly deserver of honour, Sir John Lawrence, Knight, Lord Mayor of the honourable City of London; and performed at the costs and charges of the Worshipful Company of Haberdashers. Written by John Tatham, Gent., 1664," 4to. Mr. Bindley's copy of this Pageant was sold the same day, to the same purchaser as the preceding, who, at that time, purchased eight following lots, namely the Pageants of 1658, 1661, 1663, 1664, 1685, 1686, 1688, 1689, the seven last at the same price—£1 11s. 6d.; the former £2. Evelyn this year "din'd at Guildhall at y^e upper table, plac'd next to S^r H. Bennett, Secretary of State, opposite to my Lo. Chancellor and the Duke of Buckingham, who sat between Mons^r Comminges the French Ambass^r, Lord Treasurer, the Dukes of Ormond and Albemarle, Earl of Manchester, Lord Chamberlaine, and the rest of y^e greate Officers of the State. My Lord Maior came twice up to us, first drinking in the golden goblet his Ma^{ty}'s health, then the French King's as a compliment to the Ambass^r; then we return'd my Lo. Maior's health, trumpets and drums sounding. The cheer was not to be imagined for the plenty and raritie, with an infinite number of persons at the rest of the tables in that ample Hall. The Feast was said to cost £1,000. I slipt away in y^e crowd and came home late." (Memoirs, i. 353.) Such an account is more than any of the Pageants afford, they being all written in anticipation, to sell on the day. [See Note 42.]

The Pageant of 1664 is the last we find of its author; he probably died about this time, and by his death put a stop for a season to the London Pageants, since the next we find is that of 1671.

As the thirteen remaining years of Charles's Reign will afford sufficient matter for another letter, I will here stop. My next communication will comprehend all the Pageants of Thomas Jordan, whose career closes with that Reign. The first three of these years the Citizens were honoured by the King's presence at Guildhall.

[1825, *Part. I.*, pp. 30-33.]

THE REIGN OF KING CHARLES THE SECOND.

As observed at the conclusion of my last communication, I now begin with those City Pageants which were published by Thomas Jordan.

Respecting Tatham, whose death was, in p. 518 of the last volume, conjectured to have happened about 1665, he might, poor man, have

been destroyed by the Plague, or burnt at the Fire; but it was those two great calamities themselves, which for a season stopped the London Pageants.

For the five Lord Mayor's Days following the Fire, the Procession of the Chief Magistrate was shorn of its beams. On 29th October, 1666, the Show on the Thames was omitted, and "Sir William Bolton, the Lord Mayor for the year ensuing, came in his coach to Westminster, attended by the Aldermen, his brethren, the Sheriffs, and several eminent Citizens in their coaches." The following year Sir William Peak, "with the Aldermen, Sheriffs, and several Companies of the Liverymen," returned to the old custom of going by water. In 1668 Sir William Turner and his Company also "went in their barges." These particulars are from the London Gazettes. In 1669 and 1670, when Sir William Turner and Sir Samuel Starling were Lord Mayors, nothing is mentioned.

35. The City having resumed its wonted gaiety, Jordan, in his first production, celebrated "London's Resurrection to Joy and Triumph: expressed in sundrie Shews, Shapes, Scenes, Speeches, and Songs in parts, celebrious to the much-meriting Magistrate Sir George Waterman, knight, Lord Mayor of the City of London. At the peculiar and proper expenses of the worshipful Company of Skinners. The King, Queen, and Duke of York, and most of the Nobility being present. Written by Thomas Jordan, 1671," 4to.—This Pageant is in Mr. Gough's collection in the Bodleian. Mr. Bindley's copy was sold, Aug. 4, 1820, to Mr. Evans for £3 15s.—The London Gazette of November 2, contains a long account of the day. Their Majesties saw the Water Procession from Whitehall; and the Land Show in Cheapside, "sitting in a balcony under a canopy of State, near the Standard.—Their Majesties, the Duke of York, the Lady Mary, and the Lady Anne, daughters to his Royal Highness, Prince Rupert, and many of the great ladies, dined at a table raised upon the hustings." The rest of the company were of the best in the land. Before dinner the King knighted the Sheriffs, Jonathan Dawes and Robert Clayton, esqrs. [See Note 43.]

36. In 1672 the City was quite recovered, and the Pageant was called "London Triumphant; or, the City in Jollity and Splendour, expressed in various Pageants, Shapes, Scenes, Speeches, and Songs. Invented and performed for congratulation and delight of the well-deserving Governour, Sir Robert Hanson, knight, Lord Mayor of the City of London. At the cost and charges of the worshipful Company of Grocers. His Majesty gracing the Triumphs with his Royal presence. Written by Thomas Jordan. London: printed by W. G. for Nath. Brook and John Playford, 1672." In the title-page is a shield of the City Arms between two of those of the Grocers' Company. 4to., pp. 20.—[Two copies are] in the British Museum [press marks, 605. c. 12 and 113. l. 15], another among Mr. Gough's

in the Bodleian Library; another in the Middle Temple library; and another at Mr. Bindley's sale, Jan. 22, 1819, obtained £4 4s. from Mr. Heber.—This Lord Mayor's day is also duly noticed in the London Gazette (Oct. 31); the account is very similar to the last, allowing for the Queen's absence. It appears the Water Procession at this period landed at Paul's Wharfe.

37. That of 1673 was "London in its Splendour; consisting of triumphing Pageants, whereon are represented many persons richly arrayed, properly habited, and significant to the design. With several Speeches and a Song, suitable to the Solemnity. All prepared for the honour of the prudent Magistrate Sir William Hooker, knt., Lord Mayor of the City of London; at the peculiar expenses of the worshipful Company of Grocers. As also a Description of his Majesty's Royal Entertainment at Guildhall by the City, in a plentiful feast and a glorious banquet. Written by Thomas Jordan, 1673," 4to.—This is also part of Gough's *Bounty to the Bodleian*. Mr. Bindley's copy was sold, Jan. 22, 1819, for £3 17s. to Mr. Jeffrey.—The account of this Lord Mayor's day in the London Gazette (of Oct. 30) contains no new particulars.

38. In 1674 appeared "The Goldsmiths' Jubile, or London's Triumph's; containing a Description of the several Pageants; on which are represented emblematical figures, artful pieces of architecture, and rural dancing; with the speeches spoken on each Pageant. Performed October 29, 1674, for the entertainment of the Right Hon. and truly noble pattern of prudence and loyalty, Sir Robert Vyner, knt. and bart., Lord Mayor of the City of London. At the proper costs and charges of the worshipful Company of Goldsmiths.—The King's most sacred Majesty and his Royal Consort, their Royal Highnesses the Duke and Duchess of York, Prince Rupert, the Duke of Monmouth, several foreign Ambassadors, chief Nobility, and Secretaries of State, honouring the City with their presence. By Thomas Jordan, 1674," 4to.—Of this Mr. Bindley had no copy; but Mr. Garrick had one which bound with Tatham's "London Glory," 1660 (see p. 119), the Pageants of 1675, 1677, 1680, and 1681, and other tracts, was sold at the sale of his library, April 28, 1823.—Of this Pageant Mr. Thomas Stevenson (of whom see Walpole's *Anecd.* iii. 49) was painter and undertaker.—A striking feature in this year's Show, the London Gazette of November 2 informs us, was "the brave appearance of the Company of Archers, to the number of 350, armed with long bows and half pikes, under the command of Sir Robert Peyton, knight, their Captain." [See Note 44.]

39. In 1675 was published "The Triumphs of London; performed on Friday, October 29, 1675, for the entertainment of the Right Honourable and truly noble pattern of prudence and loyalty, Sir Joseph Sheldon, knt., Lord Mayor of the City of London. Containing a true Description of the several Pageants, with the Speeches

spoken on each Pageant, together with the several Songs sung at this solemnity. All set forth at the proper costs and charges of the worshipful Company of Drapers. Designed and composed by Thos. Jordan, gent. London: printed by J. Macock for John Playford, and are sold at his shop near the Temple Church, 1675," 4to., pp. 24.—Of this I trace five copies; one in the Museum; Mr. Gough's in the Bodleian Library; Mr. Bindley's, which was sold, Jan. 21, 1819, to Mr. Jeffrey for £3 16s.; Mr. Garrick's, mentioned above; and Mr. Nassau's, which was one of four tracts that, bound up together, were knocked down to Mr. Knell, March 9, 1824, for £10 10s. The other three were the Pageants of 1680 and 1691, and the "Huntingdon Divertisement, or Interlude for the Entertainments at the County-Feast held at Merchant-Tailors' Hall, 1678."—The King was not absent from the City this year, though not mentioned in the preceding title-page, but dined at Guildhall, accompanied by the Queen, their Royal Highnesses,* many of the principal nobility, etc. The account of the day given in the London Gazette of Nov. 1, is a mere repetition of its former paragraphs. The King knighted on this occasion the Sheriffs, Sir Thomas Gold and Sir John Shorter, as likewise Sir Patience Ward, Alderman. [See Note 45.]

40. The year 1676 produced "London's Triumphs, express'd in sundry Representations, Pageants, and Shows. Performed on Monday, October 30, 1676, at the Inauguration and Instalment of the Right Hon. Sir Thos. Davies, draper, Lord Mayor of the City of London, containing, etc. By Thomas Jordan, 1676," 4to. A copy of this is in the Althorpe Library.—Mr. Bindley had two copies, one purchased at his sale, Jan. 22, 1819, by Mr. Rhodes for £2 3s.; the other Aug. 4, 1820, by the same gentleman for £2 5s.—Their Majesties, their Royal Highnesses, the Lady Mary, and the Lady Anne, again this year honoured the Civic Feast with their presence. The London Gazette of Nov. 2, also tells us there was a very extraordinary appearance of the Artillery Company. One of the Sheriffs, Sir John Peake, being already a knight, the King conferred the same honour on the other, Sir Thomas Stamp.

41. The year 1677 witnessed "London's Triumphs, illustrated with many magnificent structures and Pageants; on which are orderly advanced several stately representations of poetical deities, sitting and standing in great splendor on several scenes in proper shapes; with pertinent speeches, jocular songs (sung by the City Musick), and pastoral dancing. Performed October 29, 1677, for the celebration, solemnity, and inauguration of the Right Honourable Sir Francis Chaplin, knight, Lord Mayor of the City of London. All the charge and expences of the industrious designs being the sole undertaking of the ancient and right worshipful Society of Clothworkers. Designed and composed by Thos. Jordan, gent.

* The Duke and Duchess of York were so distinctively styled.

"Et veniam pro laude peto ; laudatus abundè,
Non fastiditus si tibi, Lector, ero."

London, printed for John Playford at the Temple Church, 1677." A shield of the Clothworker's arms appears in the title-page.—A copy of this is among Mr. Gough's in the Bodleian Library ; one was possessed by Mr. Garrick (see before, under 1674) ; and a fragment (the first 8 pages) is in the British Museum. [See Note 46.]—The same Royal Party, with the addition of the Prince of Orange (afterwards William III. who was married six days after to the Lady Mary), again dined at Guildhall, having seen the Show in Cheapside, "in a balcony under a canopy of State, at the house of Sir Edward Waldo." The King knighted the Sheriffs, who were Sir William Royston and Sir Thomas Beckford. Lond. Gaz., Nov. 1.

42. The Pageant of 1678 was called "The Triumphs of London, performed on Tuesday, October xxix, 1678, for the Entertainment of the Right Honourable and truly noble pattern of prudence and loyalty Sir James Edwards, knight, Lord Mayor of the City of London, containing a true description of the several Pageants, with the Speeches spoken on each Pageant, together with Songs sung in this solemnity. All set forth at the proper costs and charges of the worshipful Company of Grocers. Designed and composed by Thos. Jordan, gent.

Quando magis dignos licuit spectare Triumphos ?

London : printed for John Playford at the Temple Church, 1678."—Mr. Bindley had neither this nor the last. It is among Mr. Gough's in the Bodleian Library, and the first 12 pages only are in the British Museum. [See Note 47.]—The King had now honoured Guildhall with his company for seven successive Lord Mayor's Days ; he appears to have been absent on the present occasion, by reason of "an horrible design against his sacred life," commonly known by the name of the Popish Plot ; on account of which a Fast was appointed for the 13th Nov., and the proclamation for which Fast was published on the very day of the Lord Mayor's Feast. The London Gazette does not notice any of the Civic solemnities.

43. In 1679 appeared "London in Luster, projecting many bright beams of Triumph ; disposed into several representations of Scenes and Pageants ; performed with great splendour on Wednesday, October xxix, 1679, at the initiation and instalment of the Right Honourable Sir Robert Clayton, knight, Lord Mayor of the City of London ; dignified with divers delightful varieties of Presentors, with Speeches, Songs, and Actions, properly and punctually described. All set forth at the proper cost and charges of the worshipful Company of Drapers. Devised and composed by Thos. Jordan, gent.

————— Pictoribus atque Poëtis
Quidlibet audendi semper fuit æqua potestas.
Hor. : De Arte Poet. l. 9-10.

London: printed for John Playford, at the Temple Church, 1679." In 4to., pp. 24. A large wood-cut of the Drapers' arms embellishes the title-page.—Copies of this Pageant are in Gough's *Bounty to the Bodleian*, in the British Museum [see Note 48], one was sold at Mr. Bindley's sale, Jan. 22, 1819, for £3 18s. to Mr. Hibbert; and another at Mr. Garrick's, bound with the Pageant of 1612 (see p. 106). By the London Gazette of Oct. 30 this year, it appears that when the City Barges passed Whitehall, "their Majesties were pleased to do them the honor to be upon the leads," and that "the Lords of his Majestie's Privy Council, many others of the nobility, the Judges, and other persons of quality dined at Guildhall."—"The True Domestic Intelligence" of Oct. 31, says, "His Majesty dined not at the new Lord Mayor's Feast, though invited above a week before the time; but most of the courtiers did, and the forraign Ministers. The show was very magnificent, especially on the water, there being several new barges lately built for several Companies that attended the Lord Mayor. Many people were hurt in the City with the squibs and crackers, and several carried to prison for throwing them." In the "Domestic Intelligence" of the same date is a much longer account of the whole business; but it contains nothing further worth extracting, except it be that the Lord Chief Baron, in his "discourse of this great office, was pleased to intimate that the City ought yet to be carefull of the designs of the Romish party, whose Jesuits and Priests are never idle in contriving and promoting the destruction of his Majestie's person and Government;"* and that "the Artillery Company made a very noble appearance in their buff coats and red feathers at Black Fryers Stairs." The following advertisement in this paper, and connected with the Show, may be deemed curious: "October the 29th, there was dropt out of a balconey in Cheapside, a very large watch-case, studded with gold: if any person hath taken it up, and will bring it to Mr. Fells, a goldsmith, at the sign of the Bunch of Grapes in the Strand, or to Mr. Benj. Harris, at the sign of the Stationers' Armes in the Piazza under the Royall Exchange in Cornhill, shall have a guinney reward."

44. The Lord Mayor's Day of 1680 ushered in "London's Glory, or the Lord Mayor's Show: containing an illustrious Description of the several triumphant Pageants, on which are represented emblematical figures, artfull pieces of architecture, and rural dancing, with the speeches spoken in each Pageant; also three new songs, the first in praise of the Merchant Taylors; the second, the Protestant's Exhortation; and the third, the plotting Papist's Litany; with their proper tunes, either to be sung or play'd. Performed on Friday, October 29, 1680, for the entertainment of the Right Hon. Sir Patience Warde, knt., Lord Mayor of the City of London. At the

* In the very same paper is an advertisement of Dr. Titus Oates's "True Narrative of the horrid Plot and Conspiracy of the Popish Party," &c.

proper cost and charges of the Right Worshipful Company of Merchant Taylors. Invented and composed by Thomas Jordan, gent., 1680," 4to.—This is among Mr. Gough's in the Bodleian Library; two copies were sold at Mr. Bindley's sale, one, Jan. 22, 1819, for £3 16s. to Mr. Jolley; the other, Aug. 4, 1820, for £1 18s. to Mr. Rodd; a fourth was possessed by Mr. Garrick (see No. 37); and a fifth by Mr. Nassau (see No. 38).—The most striking Pageant this year was a representation of the armour of the Merchant Taylors' Company, consisting of a large tent Royal, Gules, fringed and garnished Or, lined, faced, and doubled Ermine, and a camel on each side (being the supporters), ridden by richly dressed Indians. The London Gazette informs us, that in the absence of his Majesty, the dinner was honoured by the presence of the Lords of the Privy Council, and others of the nobility, the Judges, and other persons of quality. [See Note 49.]

Here due limits compel me to stop. My future letters will acquire much additional interest, from further extracts from my large collection of early-printed newspapers.

[1825, *Part I.*, pp. 131-135.]

Having been referred by L. S. to the Sale catalogue of the library of James West, Pres. R.S., I shall, as I proceed, enumerate the remainder of those in his collection. His copy of the first-known Pageant (that of 1585) was the same as that mentioned in my first letter. He possessed ten temp. Car. II., 1660, 1662, 1672, 1675, 1677, 1678, 1679, 1680, 1681, and 1684; which were sold Apr. 23, 1773, in one lot to Mr. G. Nicol for £1 5s. A duplicate of 1680 was in a miscellaneous lot. Several narratives of Coronations, Marriages, etc., including Ogilby's Relation of the King's entertainment through London, Tatham's Aqua Triumphalis (both noticed in *ante* pp. 121, 122), Morgan's Coronation of Charles II. published in 1685, etc., were sold together for £1 12s. The valuable second edition of Ogilby's Coronation (also noticed *ubi supra*) by itself produced only 9s. 6d.

Thomas Jordan had as yet run but half his course.

45. In 1681 he produced "London's Joy, or the Lord Mayor's Show triumphantly exhibited in various Representations, Scenes, and splendid Ornaments, with divers pertinent figures and movements, performed on Saturday, October xxix, 1681, at the Inauguration of the Right Honourable Sir John Moore,* Knight, Lord Mayor of the

* The Founder of the celebrated Free Grammar School at Appleby in Leicestershire; for the Mastership of which, in 1738, the great Johnson was an unsuccessful applicant. A friendly letter from Lord Gower to Dean Swift on this occasion may be seen in the "History of Leicestershire," vol. iv. p. 441, where is also

City of London. With the several Speeches and Songs, which were spoken on the Pageants in Cheapside, and sung in Guild-Hall during Dinner. All the Charges and Expenses of the industrious designs being the sole undertaking of the Worshipful Company of Grocers. Devised and composed by Thos. Jordan, Gent.

Omne tulit punctum qui miscuit utile dulci.

London, printed for John and Henry Playford, 1681," 4to., pp. 16.—Two copies of this were sold at Mr. West's sale, one as above, and another with the Pageant of 1708, and two other duplicates, 1683 and 1678. A copy is among Mr. Gough's in the Bodleian; one was sold at Mr. Bindley's sale, Jan. 22, 1819, for £3 10s. to Mr. Heber; one appeared at Mr. Garrick's (see No. 37); and one is in my own library. The volume of Pageants in the British Museum contains only part of it.*—I find it advertised in "The True Protestant Mercury" of Oct. 29; and "The Loyal Protestant and True Domestic Intelligencer" of the same day gives a very ample abridgment of it. Its description of the Cheapside Pageants being short, may be here admitted:

"In the entrance into Cheapside his Lordship is entertain'd with a Pageant, which is the figure of a large Camel carv'd, mounted by a young Negro between two silver panniers; on each side of him sit two ladies representing Plenty and Wholsom. In the rear of the Cammel is a Royal Theatre, built after the Ionick order, adorn'd with the figures of the Seven Champions of Christendom, with five beautiful ladies, in their proper order, representing the Senses.† St. Anthony, the Patron of the Grocers, makes a speech to his Lordship.

"Next his Lordship is intercepted by two Pageants, Jucundity and Utility, mounted on golden griffens; between which appears another, being a magnificent fabrick of the Composit order, called the Academy of Sciences, on which are placed Phylosophers and prudent women, amongst whom Diogenes makes a speech. After which his Lordship is intercepted by an Indyan Garden of Spices, in which is a sumptuous bower, and a rustick building, where sitteth Fructifera, the Lady Governess, attended with Fragor, Florida, Delicia, and Placentia; Fructifera makes a speech; which being done, one of her attendants sings; which ended, his Lordship passes to Guildhall, where he is saluted by the Artillery Company."

given an ample account of Appleby School and of its benevolent Founder and his Family. There is a good mezzo-tinto Portrait of Sir John Moore, sitting in a chair, in his Lord Mayor's robes, by Mac Ardell, from a painting by Sir Peter Lely. It is a private plate on a half sheet, and very rare. While President of Christ's Hospital he built at his own cost the Writing-school belonging to that Foundation.

* [See Note 30.]

† The Senses were personated at King James the First's Entry into London in 1603, and are represented sitting in the Triumphal Arch erected at Soper Lane end, in Harrison's "Seven Arches of Triumph." See my forthcoming "Progresses of James the First," vol. i., p. 355.—Jordan, however, in his prefatory address to the Grocers' Company, assures them "that in these Triumphs there is nothing designed, written, said, or sung, that ever was presented in any Show till this present day!"

Such were the Pageants of 1681; which (as other papers of the period inform us) were witnessed by their Majesties in a Balcony. The Queen had been invited by the Recorder and two Sheriffs at Whitehall on the 22d, when they went round to Prince Rupert, the Lord Chancellor, the Ambassador, and all the other great ones. I have several papers which record their entertainment in the City, but none so fully as the paper above quoted in the number published Nov. 1. As a description of the bustle of a Lord Mayor's Day 150 years ago, so different from the (in comparison) quiet eating and drinking of the present, I shall here add it, particularly as it is only to be found in my authority, and is not a matter-of-course article in the species of tracts of which the present is a List, they being (as before observed) always printed in anticipation :

“ Their Majesties, attended by all the Great Officers of the Household, inclosed with the Yeomen of the Guard on foot, and guarded by the Duke of York's troop of horse, commanded by the Right Honourable the Earl of Feversham, consisting of 200 gentlemen, completely armed, etc., departed from Whitehall about the same time the Lord Mayor took barge at Westminster. About 12 o'clock their Majesties came into London, and went to a house in Cheapside opposite to the church of St. Mary-le-bow, where he was diverted by the Pageants, as you read in my last. In his passage he was entertained with a Speech spoken by one of the boys at Christ's Hospital at a convenient place fix'd for that purpose near the West end of St. Paul's Church, the rest of his company being seated about him, with each of them a mathematical instrument;* which being ended, his Majesty was entertained in English and Latin verse by a lad at St. Paul's School, who was conveniently placed there for that purpose.† Then the Lords of his Majesty's

* The senior scholar of Christ's Hospital usually welcomed the Sovereign on his passage through the City :—when Queen Elizabeth passed through London to her Coronation, in 1558-9, “ the children of th' ospittall wer appointed to stand with their Governours at St. Dunstone's church ;” see Queen Eliz. Progresses (new edit.), i. 55 ;—when James the First first entered London, May 4, 1603, “ by a way that was cut of purpose through the banck, for his Majestie's more convenient passage into the Charter House Garden, amongst the multitude were the Children of the Hospital, singing orderly, placed for his Majestie's comming along through them, but all displaced by reason of the rudenesse of such a multitude.” King James his Entertainment at Theobald's, with his Welcome to London, by John Savile ; reprinted in the forthcoming Progresses of James, i. 140 :—when the same Monarch left the Tower the day before his Coronation, “ the first object that his Majesties eye encountered, after his entrance into London, was part of the children of Christ's Church Hospittall, to the number of 300, who were placed on a scaffold erected for that purpose in Barking Churchyard by the Tower ;” see the forthcoming “ Progresses of King James,” i. 134 ;—and when George the Third dined at Guildhall on Lord Mayor's day, 1761, at the East end of St. Paul's Churchyard. the senior scholar of the grammar school in Christ's Hospital, addressed a speech to his Majesty, which may be seen in *Gent. Mag.* vol. xxxi., p. 533. [See Note 51.]

† As most public processions went by St. Paul's School, the scholars were frequently called upon to address the passing grandees ;—in 1558-9, when Queen Elizabeth, on her way to her Coronation, “ came over against Paule's Scole, a childe appointed by the scolemaster thereof pronounced a certain oration in Latin and certain verses,” which are printed in her “ Progresses,” vol. i., p. 52 ;—in 1594, when the Masquers of Gray's Inn rode by, conducting their chief, the Prince of Purpool, from his mock Embassy to Russia, “ at St. Paul's school

Privy Council, the Foreign Ambassadors and Agents, the Judges of all the Superior Courts at Westminster, his Majesty's learned Council in the Law, according to their several qualities, made their publick entrance into the City, and took their several conveniences prepared for their standing; when, at last, the Right Honourable Sir John Moore, Knt., our loyal Lord Mayor for the year ensuing, accompanied by the Aldermen, Recorder, and Sheriffs in their scarlet gowns, mounted on horseback, marched from Black Fryers stairs to Guildhall. In their passage through Cheapside, his Majesty was pleased to do his Lordship the honour of a salute; and several worthy Aldermen were honoured with the same favour. Being past, the Sheriffs alighted, and acquainted his Majesty that they were to attend him to Guildhall, which they accordingly did, riding bare on each side the coach; and being arrived at Guildhall, the people gave a great shout. Their Majesties being sate, the dinner was served in with all imaginable gallantry; the Foreign Ministers, the Lords of the Council and Great Ministers of State, with the Judges, etc., took their several tables provided for that purpose, and were all served and attended according to their qualities. The Lord Mayor and Aldermen were seated at the lower end of the Hall, where his Lordship drank their Majesties' healths, and his Majesty was graciously pleased to drink the Lord Mayor's health and all his good subjects; which was answered with great shouts and acclamation. At the same time the Yeomen of the Guard were entertained at the Citie's charge at the Ax Inn in Aldermanbury; the gentlemen of the Horse and Foot Guards were entertained at Blossoms Inn and several other adjacent inns; and in all this great reception there was not the least disorder. Their Majesties about 7 a clock took coach, when the Sheriffs proffer'd their service to attend his Majesty through the croud, but his Majesty was pleased to excuse their trouble at that time. All the streets being illuminated with torches, flambeaus, etc., were beset with numerous crowds, whose continued shouts declared their present joy of his Majesty's presence; and in this manner being come to Ludgate, a large rank of loyal gentlemen stood in a balcony, charg'd with full glasses, which they discharged in such excellent order, that caused all the Guards to answer them with a *huzza*. Immediately after, all the streets appeared as in a flame with bonfires, etc., which concluded this great Entertainment."

46. In 1682 was published "The Lord Mayor's Show, being a description of the Solemnity at the Inauguration of the truly loyal and Right Honourable Sir William Pritchard, Knt., Lord Mayor of the City of London, President of the Honourable Artillery Company, and a Member of the Worshipful Company of Merchant Taylors. Performed Sept. 30, 1682, with several new loyal Songs and Catches, 1682," 4to.—The only copy I trace of this is Mr. Gough's at Oxford.—This and the following Lord Mayor's day appear to have been

his Highness was entertained with a Latin oration, made by one of the scholars of that school," which is also printed, *ibid.* iii. 308;—in 1603, when James the First was proceeding to his Coronation, the Quiristers of the Church having finished their anthem from the "lower batlements of the Cathedrall Temple, a Latine Oration was *vivè voce* delivered to his Grace by one of Maister Mulcaster's Schollers, at the dore of the Freeschole fownded by the Mercers," which likewise is printed in the forthcoming "Progresses of King James," vol. i. 367;—and again in 1606, when that King made another public entry into that City with his brother-in-law the King of Denmark, some "delightful speeches" were delivered, "to which they graciously hearkened and honourably accepted." *Ibid.* ii., p. 68. No speech appears to have been delivered by the scholars of St. Paul's in 1761; the blue-coat boy mentioned in the last note must have been stationed within sight of the school.

deficient in pageantry, in which the preceding had been so rich. The *Biographia Dramatica* ascribes this to a want of liberality in the Chief Magistrate, though his Company always paid the cost and charges; however this may be, it is a proof how much the King's presence was regarded at this period, that his absence sanctioned the omission. Jordan's talents were probably unemployed, as well as those of the engineer and carpenter, since his name is not in the title-page above. The order of procession might be made out by the bookseller from a former year.—Still we find much said in the newspapers respecting the Inauguration of Sir William Pritchard. On the Recorder and Aldermen presenting him to the Lord Chancellor, Oct. 26, they were told the King was so pleased with their choice, that it was his pleasure (his Majesty being advised that it was necessary at this juncture to approve of him personally) that he should wait on him at 11 o'clock the following day;—so, after having drunk his Majesty's health, they were dismissed. An account follows of their most gratifying audience the next morning. (The Loyal Protestant, Oct. 28). Great preparations were making in Guildhall on the 27th in gilding, graving, and painting. On the 28th, after swearing in the new Lord Mayor, he, the Aldermen, etc., dined at the Grocers' Hall.* The City was so disaffected at this period (their Charter being suspended) that we are told several of the companies hesitated respecting attending the Lord Mayor to Westminster. He went, however, "accompanied by a great number of barges, and about twelve boats of Noblemen." Their Majesties and his Royal Highness were on the leads of Whitehall as they passed. The cavalcade on their return landed at Blackfriars; they dined not at Guildhall, but the hall of the Grocer's Company.† "His Majesty came not, but several of the Nobility did; as the Earl of Radnor, Lord Craven,

* Grocers' Hall was employed, though the Lord Mayor was a Merchant Taylor, and the spaciousness of Merchant Taylors' Hall is very well known. It seems to have been considered too spacious, as Grocers' Hall was used as the Civic Banqueting-house the next day also instead of Guildhall. In the *Grubb-street Journal of Thursday, October 29, 1730*, a representation of the different arms of the Companies is followed by "the ancient manner of the celebration of Lord Mayor's day" from Stowe, and "the order of the Procession, in heroic verse, written at the latter end of the English Augustan Age, by that celebrated Dramatic poet and learned ornament of Grubb-street, Tho. Jordan, Gent." The poem commences:

Selected Citizens i' th' morning all
At seven a clock do meet at Grocers hall."

† This was the first time, as far as I can discover, that the City Feasters deserted Guildhall on Lord Mayor's day. If they had up to this time always dined there, and now preferred a smaller room, it certainly argues a decay of hospitality; and, coupled with the omission of the Pageants, a want of liberality. Grocer's Hall was used annually from this time, till 1695, with a few exceptions, when the King came or was expected. In 1695 and two following years Skinners' Hall was employed. Then Guildhall till 1703; in which and two following years, and perhaps more, Draper's Hall was adopted.

Lord Berkley, Lord Chamberlain, etc. How the Whigs were pleased we cannot tell ; but you might know many of them by keeping their shops, and hanging down their heads ! All the way his Lordship passed, the people shouted exceedingly, and so ended this day's work, to the joy of all true Loyalists and good Citizens." (The Loyal Protestant, Oct. 31). The Loyal Impartial Mercury of the same date adds Prince Rupert to the illustrious visitors ; and gives as creditable information that the King would dine with the Lord Mayor at Grocer's Hall, where he kept his Mayoralty, "on Wednesday next ;" but this does not appear to have taken place.*

47. In the ensuing year appeared "The Triumphs of London, performed on Monday, October xxix, 1683, for the entertainment of the Right Honourable and truly noble pattern of prudence and loyalty Sir Henry Tulse, Knt., Lord Mayor of the City of London. Containing a description of the whole Solemnity ; with two new songs set to music. London, printed for John and Henry Playford, 1683," 4to., pp. 8. A wood-cut of the City arms between two shields of those of the Grocers adorns the title.—I trace three copies of this ; Mr. Gough's in the Bodleian Library ; Mr. Bindley's, sold Aug. 5, 1820, to Mr. Rhodes for £1 11s. 6d. ; and one which, with a copy of the Pageant of 1672, was sold in a miscellaneous lot to Mr. Thorpe, at the recent sale of the library of Mr. Edw. Jones, Bard to the King. † —This publication, as the last, contains only the customary directions for the Procession to and from Westminster, and two songs to be sung respectively by an Irishman and a West-country-man ; all pageantry and speeches being omitted in the absence of the King. From the London Gazette of Nov. 1, we learn that their Majesties and his Royal Highness were as usual on the leads of Whitehall as the City Barges passed by ; and that "a very noble dinner" was provided at Grocers' Hall (the Lord Mayor this year was a Grocer), at

* In the British Topography, p. 779, is mentioned a tract entitled "War horns, make room for the bucks with green bows, Lond. 1682, 4to." This was, says Mr. Gough, "on the splendid Entertainment of the London Prentices and Lords at Merchant Taylors' Hall."—It is a poem spiced with all the political spleen of the day. It begins :

"By heaven 'twas great, 'twas generous and free,
Worthy the noble sons of Loyaltie.
No squeamish *Whig* could long lie lurking near,
To sow the sparkling wine, or pall the chear,
None who again for forfeit guineys bawl,
When finely chowst at Sequestrators' Hall,
Where the dear zealous brethren's hopes were crost,
And Mother *Cause*, forsooth, her longing lost ;
Our Wine and Venison pasty only glads
The Damme-boys and Tory-Rory-Lads !"

† The sale of this curious musical collection took place at Mr. Sotheby's rooms, Feb. 7 [1825], and two following days.

which were the Lords of his Majesties Privy Council, the Judges, and others of the Company.

48. In 1684 Jordan again shone ; but for the last time. His production was "London's Royal Triumph for the City's Loyal Magistrate ; in an exact description of several Scenes and Pageants, adorned with many magnificent representations. Performed on Wednesday, Oct. xxix, 1684, at the Instalment and Inauguration of the Right Hon. Sir James Smith, Knt, Lord Mayor of the City of London. Illustrated with divers delightful objects of Gallantry and Jollity, Speeches, and Songs, single and in parts. Set forth at the proper costs and charges of the Worshipful Company of Drapers. Devised and composed by Thomas Jordan, Gent.

Quando magis dignos licuit spectare Triumphos.

Printed for John and Henry Playford, 1684," 4to.—A copy of this was among those of Mr. West, mentioned in the beginning of this letter ; but I find no copy in Mr. Gough's, Mr. Bindley's, or any later collection of which I know the contents [see Note 52].—The Pageants, though not wanting as for the two last years, are not noticed in the London Gazette. Its account of the day is worded much as usual. Their Majesties, his Royal Highness, and Prince George (who had been married to the Princess Anne, July 28, 1683), were on the leads of Whitehall as the Civic Fleet passed. The dinner was again at Grocers' Hall (the Lord Mayor being a Merchant Taylor) ; the company is described as last year. At this date I have not other newspapers to refer to.

[1825, *Part I.*, pp. 221-223.]

THE REIGN OF KING JAMES THE SECOND.

The career of Matthew Taubman,* the successor of Jordan in the

* Matthew Taubman, Gent., who continued civic poet from this period to his demise in 1691, was author of "an Heroick Poem to his Royal Highness the Duke of York on his return from Scotland. With some choice Songs and Medleyes on the Times," 1682, fol. Of this work the publisher says, "The author of these few songs being much sollicit for copies, and not able to oblige all his friends, was prevail'd upon" to priut. It is full of local interest, and the following lines seem prophetic of the warming-pan production of 1688 :

Young Jemmy, a catch.

Young Jemmy, the blade of roval stamp, is blasted in the case,
The Fairies have crept in and left a changeling in his place,
The spark that fires the nymphs and the sun that gilds the plains ;
Then bring us more wine, the dog-star bites, more winc to cool our brains,
Was ever poor youth, was ever poor youth so unhappily undone,
Hlas lost a father, but who can say the father hath lost a son ?

honourable office of City Poet, began with the accession of James II. His first production was

49. "London's Annual Triumph; performed on Thursday, October 29, 1685, for the Entertainment of the Right Honourable Sir Robert Jeffreys, Knight, Lord Mayor of the City of London; with a description of the several Pageants, Speeches, and Songs, made proper for the occasion; all set forth at the proper costs and charges of the Worshipful Company of Ironmongers. Composed by Matt. Taubman, 1685," 4to.—A copy of this is in the Bodleian Library in Mr. Gough's collection; and a second was sold at Mr. Bindley's sale, Aug. 5, 1820, to Mr. Rhodes for £1 11s. 6d. [see Note 53].—The London Gazette of Nov. 2 this year, gives but its ordinary account of the day; the King was on the leads at Whitehall as the Civic Fleet passed by, and the dinner was at Grocers' Hall. Among the advertisements is this:

"A Silver Tankard lost from Grocers-Hall the 29th instant, the Lid being broken off, and Inscribe round the Tankard, The Gift of Bevis Bulmer. Whoever gives notice of it to Mr. Hoare,* a Goldsmith at the Golden Bottle, in Cheapside, so that it be had again, shall have 20s. reward.

50. The following year produced "London's Yearly Jubilee, perform'd on Friday, October xxix, 1686, for the entertainment of the Right Honourable Sir John Peake, Knight, Lord Mayor of the City of London; with a description of the several Pageants, Speeches, and Songs, made proper for the occasion. All set forth at the proper costs and charges of the Right Worshipful the Company of Mercers. Composed by M. Taubman. *Londinum Regni firmata columna.* Printed and published by Authority. London, printed for H. Playford, near the Temple Church, 1686," 4to., pp. 20.—A copy of this is in the British Museum [press mark 605. c. 12]. One was sold at the sale of the Library of Jas. West, Pres. R. S., March 30, 1773, in a lot of tracts which obtained 6s. 6d.; was sold by itself at the sale of the library of Jas. Bindley, Esq., for £1 11s. 6d. to Mr. Rhodes.—The London Gazette of Nov. 1, this year, makes particular mention of the "several pageants, which the Company of Mercers had caused to be made for this occasion." Their Majesties were on the leads of Whitehall as the Water Show passed. At the Lord Mayor's landing at Blackfriars on his return, the Artillery Company "made a more than ordinary fine appearance." The dinner was at Grocers' Hall.—The celebrated John Evelyn, whose remarks on the Lord Mayor's Shews of his younger days I before quoted, this year says: "Oct. 29, there was a triumphant Shew of the Lord Maior both by land and water, with much solemnity, when yet his power has been so much diminish'd, by the losse of the Citty's former Charter." *Memoirs*, vol. i., p. 595.

* Afterwards Sir Richard, who was Lord Mayor in 1713, and great-grandfather of the present [1825] worthy Baronet of Stourhead.

51. The Pageant of the next year was intitled "London's Triumph; or, the Goldsmith's Jubilee, October 29, 1687; performed for the Confirmation and Entertainment of the Right Hon. Sir John Shorter, Lord Mayor. By M. Taubman, 1687," 4to.—My account of this must be shorter than usual, for the only copy I have traced is Mr. Gough's in the Bodleian Library [see Note 54].—Still the Lord Mayor's day of 1687 did not deserve such oblivion, for James II. this year (the only time as King) honoured the Civic Banquet with his presence. The particulars which follow are abridged from the London Gazette of Oct. 31 :*

"The Pageants, which make a great part of the Shew, are chiefly designed to express the benefits the City enjoys [though deprived of its Charter !] of peace and plenty under his Majesties happy government, and for the many advantages of that liberty which his Majesty has been pleased so graciously to indulge to all his subjects, though of different persuasions—He went to Guildhall, accompanied by his Royal Highness Prince George of Denmark, and attended by the principal officers of the Court, the Lords of the Council, and several of the Nobility; the Queen, who intended them the same grace and favour, was indisposed.—The King was met by the two Sheriffs at Temple Bar.—Amongst other tables in the Hall, there was one furnished for the Foreign Ministers, at which was present the Pope's Nuntio and the French Ambassador. The whole was conducted very much to his Majesties satisfaction, which he was pleased to declare.—The following day the Aldermen and two Sheriffs, with the Common Serjeant, waited on his Majesty to return thanks for the great honour they had received, and to beg his Majesty to excuse whatever had been amiss or unworthy of him; whom his Majesty received very graciously, and as a mark of his acceptance of their Entertainment, he was graciously pleased to confer the honour of knighthood upon two of the Aldermen then present, *viz.*, John Bawden and William Ashurst, Esquires."†

Sir John Shorter died during his Mayoralty, Sept. 4; when Sir John Eyles, who had never served Sheriff, and was not even a freeman, was put in by the King for the remainder of the year. Frightened by the prospect of the Prince of Orange's invasion, the pusillanimous James, in the hope of attaching the citizens to his party, on the 6th of October restored their charter, of which by his means they had been deprived in 1683. At the same time he constituted Sir John Chapman Lord Mayor, who was elected to serve the following year. The Pageant composed for his Inauguration was

* The same Gazette contains this advertisement: "Whereas there are certain ancient fees of homage due, and of right ought to be paid to his Majesties servants upon his Majesties first entrance after his succession to the Crown into any county, city, town corporate, cathedral, or collegiate church, within the Kingdom of England, to be paid by them respectively; and whereas several of them have paid, and some neglect to pay the same: these are therefore to give notice that his Majesty is pleased to depute Sir Thomas Duppa, Knt., his Majesties Gentleman Usher of the Black Rod, to receive the said fees for the benefit of such of his Majesties servants to whom the same are due; and that if the fees not paid accordingly, they will be prosecuted for the same."

† Sir William Ashurst was Lord Mayor in 1694, and for many years M.P. for London; Sir John Bawden was never Lord Mayor.

52. "London's Anniversary Festival, performed on Monday, Oct. 29, 1688, for the Entertainment of the Right Hon. Sir John Chapman, Knt., Lord Mayor of the City of London; being their great Year of Jubilee: with a Panegyric upon the restoring of their Charter; and a sonnet provided for the Entertainment of the King. By M. Taubman, 1688," 4to.—Of this, as the last, I know of no other copy but that in the Bodleian Library, presented by Mr. Gough.—A sonnet was provided for the King's entertainment, as the preceding title says; but it does not appear that he was actually expected at the City table. He saw from the leads of Whitehall the Civic barges pass, says the London Gazette of Nov. 1.—The dinner was at Grocers' Hall, as usual.

Sir John Chapman, also, died during his Mayoralty, and on March 22d Thomas Pilkington, Esq., elected Lord Mayor for the remainder of the year, was presented to the Lords Commissioners of the Great Seal, sworn at the hustings according to custom, and at five in the afternoon was sworn without the Tower Gate, by Lord Lucas, Chief Governor of the Tower, in pursuance of their Majesties' writ to him directed, and of the ancient usage at such time as the Exchequer Court was not holden at Westminster. This is worth remark, as I doubt whether the same has been since done. Sir Thomas Pilkington (he was soon after knighted) continued Lord Mayor for two years after.

P.S.—I repeat my request of the loan for a very few days of any of the "London Pageants" between 1603 and 1624. Those of which I already have copies are mentioned in p. 104, *et seq.*

Since the notice there taken (pp. 110, 113) of "Chester's Triumph in Honour of her Prince," that rare tract has passed through the press for my forthcoming Progresses of James I., and I have found in Mr. Hanshall's new History of Cheshire some extracts from a manuscript (in the possession of a Chester lady) which are highly illustrative of the festivities. But the following passage has only lately attracted my attention in Howes' continuation of Stow's Chronicle (edit. 1631) under the year 1616:

"In honour of this joyfull Creation there were solemne Triumphs performed at Ludlow the fourth of Nov., and published by Master Daniell Powell, Gent."

This was evidently a similar tract to "Chester's Triumph," the one being the account of the provincial festivities on the Creation of Prince Henry, the other on the Creation of Prince Charles. Should a copy of this tract (though unknown to Mr. Gough) be in existence, I trust to the liberality of its owner for the loan of it.

[1825, Part I., pp. 321-324.]

THE REIGN OF WILLIAM AND MARY.

On the first Lord Mayor's day after the Accession of William and Mary, the new-made Sovereigns honoured the Civic Banquet with their presence. Preparatory to this, the King was graciously pleased to permit the Grocers' Company to choose him their "Sovereign Master."

"On the 24th of October, the Wardens, with some of the principal Members, being introduced at Whitehall by the Right Honourable the Earl of Dorset and Middlesex, Lord Chamberlain of his Majesties Household (who is himself a member of that Company), attended his Majesty, and humbly presented to him a copy of their election, and instrument of his freedom of the said Company, in a gold box; for which his Majesty was pleased to thank them, and as a mark of his Royal favour, to confer the honour of knighthood upon Ralph Box, Esq., their Chief Warden."—London Gazette, Oct. 31.

As mentioned in my last communication, Sir Thomas Pilkington was continued Lord Mayor both this year and the next. The Pageant of this year (the last by Taubman) was entitled:

53. "London's Great Jubilee, restor'd and perform'd on Tuesday, October the 29th, 1689, for the entertainment of the Right Honourable Sir Thomas Pilkington, Kt., Lord Mayor of the City of London, containing a description of the several Pageants and Speeches, together with a Song for the Entertainment of their Majesties, who, with their Royal Highnesses the Prince and Princess of Denmark, the whole Court, and both Houses of Parliament, honour his Lordship this year with their presence. All set forth at the proper cost and charges of the Right Worshipful Company of Skinners. By M[atthew] T[aubman]. *Londinum Urbs inclyta Regum.* London, printed for Langly Curtiss, at Sir Edmondbury Godfrey's Head, near Fleetbridge, 1689." 4to., pp. 20.—Of this, a copy is in the British Museum (in the volume mentioned in p. 117, which was presented by Lady Banks); one appeared at Mr. West's sale, April 23, 1773, in company with the Pageants of 1692, 1693, 1694, and 1695, all which Mr. Nicol bought for 10s. 6d.; Mr. Bindley's was sold, Aug. 5, 1820, for £1 11s. 6d. to Mr. Rhodes, and has been sold again, at Mr. Rhodes's sale,* the 27th of the present month, for £3 15s. to Mr. Thorpe. [See Note 55.]

The following abridged particulars from the Gazette account of this splendid festival, will, I think, be perused with interest, particularly when it is considered that all the formalities were adopted as precedents in 1761, when their late Majesties dined at Guildhall.

* By Mr. Sotheby, April 18 [1825] and nine following days. On this I shall enlarge in my next communication.

“As the City Barges passed by Whitehall, they payd their obeisance to their Majesties, who were in their apartment on the water-side. The river was covered with boats, and the noise of drums and trumpets, and several sorts of musick, with the firing of great guns, and the repeated huzzas of a multitude of people, afforded a very agreeable entertainment. About noon their Majesties came into the City, attended by his Royal Highness, and a numerous train of Nobility and Gentry in their coaches, the Militia of London and Westminster making a lane for them, the balconies all along their passage being richly hung with tapistry, and filled with spectators. Their Majesties were pleased, from a balcony prepared for them in Cheapside, to see the Shew, which for the great number of the Citizens of the several Guilds attending in their formalities, the full appearance of the Artillery Company, the rich adornments of the Pageants and hieroglyphical representations, and the splendour and good order of the whole proceeding, out-did all that has been heretofore seen in this City upon the like occasions; but that which deserves to be particularly mentioned, was the Royal City Regiment of Volunteer Horse, which being rich and gallantly accoutred, and led by the Right Hon. the Earl of Monmouth, attended their Majesties from Whitehall into the City.

“The Cavalcade being passed by, the King and Queen were conducted by the two Sheriffs to the Guildhall, where their Majesties, both Houses of Parliament, the Privy Counsellors, the Judges, the Ladies of the Bedchamber, and other Ladies of the chiefest quality, dined at severall tables; and the grandeur and magnificence of the Entertainment was suitable to so august and extraordinary a presence. Their Majesties were extremely pleased; and, as a mark thereof, the King conferred Knighthood on the Sheriffs, Christopher Lethieullier and John Houblon,* esquires, as also upon two of the Aldermen, Edward Clark† and Francis Child,‡ esquires.

“In the evening their Majesties returned to Whitehall with the same state they came. The Militia again lined the street, the City Regiments as far as Temple Bar, and the red and blue Regiments of Middlesex and Westminster, from thence to Whitehall, the soldiers having at convenient distances lighted flambeaux in their hands. The houses were all illuminated, the bells ringing, and nothing was omitted through the whole course of this day’s solemnity either by the Magistrates or people, that might shew their respect and veneration, as well as their dutiful affection and loyalty to their Majesties, and the sense they have of the happiness they enjoy under their most benign and gracious government.”

Such were the proceedings of the Lord Mayor’s day of 1689, and so well was the Royal entertainment approved, that, as before remarked, it was recurred to in 1761, when their late Majesties were expected to dine at Guildhall. A new edition of Taubman’s Pageant was then “published for the perusal of the several companies of London, agreeable to the recommendation of the Right Hon. Sir Matthew Blakiston, Knt., Lord Mayor, and the Court of Common Council, held on Saturday the 3d of October, 1761, to the Livery Companies of the said City, for the Entertainment of their present Majesties, on Monday the 9th day of November next, being the day on which Sir Samuel Fludyer, Knt. and Bart., Lord Mayor elect, will enter on his Mayoralty.” So says the title-page of the second edition, price 6*d.*

* Sir John Houblon was Lord Mayor in 1696.—Sir Christopher Lethieullier was probably not an Alderman [see page 150].

† Sheriff in 1690, Lord Mayor in 1697.

‡ Sheriff in 1690, Lord Mayor in 1699.

In the year 1690, when Sir Thomas Pilkington was still continued in the Chief Magistracy, I find no trace of any festivities.

In the following year, Elkanah Settle,* the last of the City Poets, brought forth his first City Pageant, intituled :

54. "The Triumphs of London, performed on Thursday, Oct. 29, 1691, for the Entertainment of the Right Hon. Sir Thomas Stamp, Knt., Lord Mayor of the City of London, containing a true description of the several Pageants, with the Speeches spoken on each Pageant. All set forth at the proper costs and charges of the Worshipful Company of Drapers. By E[lkanah] S[ettle]. London, printed by Alex. Milbourn, for Abel Roper, at the Mitre near Temple Bar, 1691." 4to., pp. 18.—A copy is in the British Museum [press mark 605. c. 12]; another in the Bodleian Library, presented by Mr. Gough; one was sold at Mr. Bindley's sale, Feb. 27, 1819, to Mr. Rhodes for £2 2s.; and resold at Mr. Rhodes's sale, April 26, 1825, for £2 10s. to Mr. Thorpe; another at Mr. Garrick's, with the Pageant of 1612 (see p. 106) and another at Mr. Nassau's, March 9, 1824, with that of 1675 (see p. 126).—There is nothing very remarkable in the Gazette account of this Lord Mayor's day; the King was at Whitehall in a balcony on the water-side, to receive the obeisance of the passing Citizens, and the dinner was at Guildhall,† where the "persons of quality" were as numerous among the visitors as usual.

55. Settle's second Pageant was, "The Triumph of London, performed on Saturday, Oct. 29, 1692, for the Entertainment of the Right Hon. Sir John Fleet, Knt., Lord Mayor of the City of London; containing a true Description of the several Pageants, with the Speeches spoken on each Pageant; all set forth at the proper costs and charges of the Worshipful Company of Grocers. Together with an exact Relation of the most splendid Entertainments prepared for the reception of their most sacred Majesties. By E. S., 1692," 4to.—A copy of this Pageant is in Mr. Gough's collection in the Bodleian Library; one was sold at Mr. West's sale in 1773, with No. 53; and one at Mr. Bindley's, Feb. 27, 1819, for £1 1s. to Mr. Rhodes, resold, April 26, 1825, to Mr. Thorpe for £2 5s.—There is, says Mr. Gough in his "British Topography," p. 681, a drawing of the procession in the Pepysian library, as also of that of Sir Humphrey Edwin in 1698.—The King had returned from Holland (through the City) on the 20th; on the 22nd the Lord Mayor and Corporation presented a congratulatory Address at Kensington; the King then knighted Sir Salathiel Lovel, the Recorder, and he, in the name of the City, invited their Majesties to Guildhall on Lord Mayor's day, which invitation they graciously accepted. The account of the day, given by the London Gazette of Oct. 31, is so similar to that published in 1689, and before quoted, that I need not repeat it. It tells

* He is well known as a most prolific scribbler. See the Biog. Dram.

† See note in p. 133.

us, that as the Civic Fleet "passed by Whitehall, the King and Queen were graciously pleased to salute them from the balcony of the Queen's apartment, which they returned with vollies of guns and huzzas." The Lord Mayor is mentioned as riding from Black fryars on horseback. Their Majesties went into the City about noon, and as usual, saw the Show from a Cheapside balcony. The King made several Knights,—Sir John Wildman, Sir William Gore,* Sir James Houblon, Aldermen; Sir Leonard Robinson, Chamberlain; Sir Rowland Ainsworth, Sir William Scowen, Sir Josiah Child, and Sir John Foach (Merchants). [See Note 56.]

56. The next year produced "The Triumphs of London, performed on Oct. 30th, 1693, for the Entertainment of the Right Honourable Sir William Ashurst, Knight, Lord Mayor of the City of London; containing a true Description of the several Pageants, with the Speeches spoken in each Pageant. All set forth at the proper costs and charges of the Worshipful Company of Merchant-Taylors. Together with the Festival Songs for his Lordship and the Companies' diversion. By E[lkanah] S[ettle], 1693." Settle's Pageants, particularly those he latterly published in folio, are rare; of this (in quarto) a copy was sold at Mr. West's sale, with No. 53; and one (perhaps the same) at Mr. Bindley's sale, Feb. 27, 1819, for £2 12s. 6d. to Mr. Rhodes. At Mr. Rhodes's sale, April 26, 1825, this has produced £4 14s. 6d. from Mr. Thorpe [see Note 57].—The account of the day, in the London Gazette, contains nothing remarkable, except that the dinner was at Grocer's Hall.

57. The following year's Pageant was "The Triumphs of London, performed on Oct. 29, 1694, for the Entertainment of Sir Thomas Lane, Knt., Lord Mayor, etc., at the charge of the Worshipful Company of Clothworkers. By Elk. Settle, 1694," 4to.—A copy of this was sold with No. 53, at Mr. West's sale, but I have not traced it in any recent catalogue [see Note 58].—The London Gazette of Nov. 1, tells us that the Queen was pleased to be in the balcony at Whitehall, as the Water Show passed. The dinner was at Grocers' Hall.

58. The succeeding Lord Mayor's day produced "The Triumphs of London, performed on Tuesday, Oct. 29, 1695, for the Entertainment of the Right Honourable Sir John Houblon, Knt., Lord Mayor of the City of London; containing a true description of the several Pageants, with the speeches spoken on each Pageant; all prepared at the proper costs and charges of the Worshipful Company of Grocers. To which is added, a New Song on his Majesty's Return.† By E[lkanah] S[ettle], 1695," 4to.—Of this Pageant a copy was sold at Mr. West's sale, with No. 53; and one at Mr. Bindley's sale, Feb.

* Sheriff in 1698, Lord Mayor in 1702.—I do not find that the Aldermen his two companions were ever either Sheriff or Lord Mayor.

† From a long Progress in the midland counties, of which the London Gazettes of the period give some curious particulars.

27, 1819, to Mr. Rhodes, for £1 15s. [see Note 59].—The Flying Post of Oct. 29, describes the “three stately Pageants” which the Grocers’ Company caused to be made on this occasion, as “one representing a wilderness with trees of spices; the second, a charriot drawn by two griffins; and the third, a drommattery, as big as the life.” In the Gazette account of the day, there is nothing remarkable but that the dinner was at Skinners’ Hall, for which change from Grocers’ Hall, though the Lord Mayor was a Grocer, no reason is assigned. Skinners’ Hall was also used the two following years.*

Whether any Pageant was published in those two years, I have not been able to ascertain; if any were, their folio size may have contributed to their extinction.

[1825, Part I., pp. 418-422.]

THE REIGN OF WILLIAM THE THIRD.

For the year 1696, when Sir Edward Clarke, Mercer, entered his Mayoralty, I have found no Pageant. On Oct. 26, that year, the Editor of the Protestant Mercury says:

“I am informed that his Majesty has excused his being present in the City on the Lord Mayor’s day, but ’tis said his Majesties coaches, drums, and trumpets will be sent to attend his Lordship. ’Twas discoursed that there would be no Pageants this year, but the same is a mistake, for the Show will be as splendid as usual.”

From this and passages in subsequent papers, everything seems to have been conducted with the usual solemnity, the dinner being at Skinners’ Hall. The same Protestant Mercury contains the following curious advertisement written *in prospectu* of the Show:

“At the sign of the Bishop’s Head, next door to the Nagg’s Head Tavern in Cheapside, London, you may be furnished with Livery gowns and hoods, both budg and foins, new or second-hand; and also have them made at reasonable rates; also, you may be furnished with foins gowns and scarlet hoods, for Rich Batchelors; and black coats and gold chains, for Gentlemen Ushers; by Thos. Purcell.”†

The same costume is described by Jordan in his description of the Procession in doggrell verse.

59. The existence of any Pageant for 1697, I have not exactly ascertained. The Biographia Dramatica says, that Settle published folio “Triumphs” for Sir Humphry Edwin, who was of the Skinners’ Company, and this year entered his Mayoralty, but erroneously attaches to them the date of 1698; and I have not traced a copy in any Catalogue.

* See p. 133.

† The same man next week advertises “Ministers’ gowns and cassocks, Livery gowns and hoods, and all sorts of Lawyers’ gowns, and Aldermen’s for any Corporation in England.”

As remarked in p. 141, Mr. Gough says in his *British Topography*, that there is in the Pepysian Library a drawing of Sir Humphry Edwin's Show; but Qu. is not this the Royal Entry which took place in his Mayoralty?—The Sheriffs, says the Post Boy of Oct. 28, went to Whitehall on the 25th, to invite their Excellencies the Lords Justices [appointed as Regents in the King's absence] to the Lord Mayor's Feast.

A melancholy accident occurred on the Thames during the Show :

“A young man, who had the curiosity to see the Lord Mayor's passage from London to Westminster, having hired a boat for that purpose, threw squibs into other boats; whence some being thrown also into his, one of 'em unfortunately took hold of his pockets, where a great many were lodged, and taking fire, made him a most miserable spectacle, before they could be extinguished.”—The Flying Post, Oct. 30.

The dinner was at Skinners' Hall, where “the Lord Mayor splendidly treated the Earls of Rumney, Portland, Stamford, my Lord Conesby, and eight other Lords, with most of the Judges, Lords of the Treasury, and Lords of the Admiralty.”—Post Boy, Nov. 2.

The Triumphs of the Lord Mayor's Day were, however, soon followed and eclipsed by the rejoicings for the Peace then lately concluded with France, well known as the Treaty of Ryswick, and the King's Public Entry into the City, on his Return from Holland. This took place Nov. 16, 1697; and as, though not a Lord Mayor's Pageant, it is strictly connected with London's Triumphs, and is certainly to be classed with the Public Entries of James I. in 1603 and 1606, Charles I. in 1641, and Charles II. in 1661, all which I have before noticed, I shall here introduce a slight sketch of its festivities.

The Peace was proclaimed with all due solemnity on the 20th of October; first at Whitehall, then at Chancery-lane, then at Woodstreet, and a fourth time at the Exchange. The Cavalcade then parted, and it was proclaimed by particular Heralds at White Chapel Bars, Batley's-place, and Ratcliff Cross.

For some weeks previous to the King's Entry, which was at first intended for his birthday, Nov. 4, but for some time protracted by contrary winds detaining him abroad, the papers teem with *on-dits* respecting the various preparations. Some of the most remarkable of these, though partly false reports, will amuse the reader; and some of the other notifications have been continued to a very recent period :

“Last Thursday [Oct. 21] Sir Robert Clayton, and the Sheriffs of London, were at Court to know whether the King would be pleased to give the Lord Mayor and Aldermen leave to attend his Majesty through the City, on his return; and I * am told that his Majesty has accepted of their offer. Some say he will sleep at Sir James Houlblon's† house near Epping.”—Post Boy, Oct. 23.

* The Editorial “We,” it will be observed, was not as yet often adopted.

† One of the Aldermen.

"We hear that the nobility, gentry, etc., in and about the City, design to meet his Majesty at some distance out of town on horseback. And we hear his Majesty will make his public Entry, in the same manner, upon the 4th of next month, designing to lie the night before at the Earl of Rumney's lodgings at Greenwich."—Flying Post, Oct. 26.

"Most of the Lords, both Spiritual and Temporal, are come to Court, or at their seats near this City; Members of Parliament come also daily to town in great numbers, intending to see the splendid show of his Majesty going thro' the City, which will far surpass that of the Restoration."—Protestant Mercury, Oct. 27.

"On Wednesday night, Oct. 27, precepts were issued by the Lord Mayor for all the scavengers of the City to attend him on Thursday morning, which accordingly they did, and his Lordship gave them strict charge for keeping all those streets of London clean that day his Majesty rides thro' the City, and to be watchful that neither coach, wagon, cart, nor dray be seen on that day in those streets on severe penalties.—'Tis ordered also for all the balconies thro' the abovesaid streets to be hung with tapistry, Turkey carpets, etc.—This day all the Lord Mayor's Officers and Serjeants, etc., received new gowns.—His Royal Highness Prince George, at the head of 1,000 gentlemen all on horseback, richly habited, with a noble retinue and attendance, intend to meet his Majesty, and compliment him some miles out of town. I am informed: the 500 Ladies, all of them on white palfries, with rich embroidered vests and feather caps, headed by a person of quality of the same sex, intend to do the like."—Prot. Merc. Oct. 29.

"I am told that the Turners have prepared a punch-bowle of *Lignum Vitæ*, which holds twelve gallons, which will be placed at the head of their Company; over which is a cestern, which holds double the quantity, with seven brass cocks in it to let the same out, to drink his Majesty's health that day he rides thro' the City, and at top nine boys in ebbony, *lignum vitæ*, and displaying colours."—Prot. Merc. Nov. 3.

"They are paving the streets through which his Majesty is to pass; and 'tis said that they will be gravelled and boarded the night before the cavalcade. They are building scaffolds all over the City, from whence the great and glorious Show may be seen; and one of them was let on Wednesday for 25 guineas, to a person, to make what advantage he can of it."*—Foreign Post, Nov. 5.

"The Committee of Aldermen have regulated the station of the six Companies of the City Trained Bands, and of the City Companies; three Companies of the Trained Bands are to line both sides of the streets from Aldgate or the Tower, as far as Walbrook; and the City Companies are to line from Walbrook to St. Paul's, both sides of the streets being railed; and the other three Companies of the Trained Bands are to line both sides of the streets from St. Paul's to Temple Bar. Sir William Ashurst† is appointed by the Lieutenantcy of London to lead the Artillery Company, that are to be very gay.—We hear that her Royal Highness the Princess of Denmark has taken a standing at a draper's house in Cornhill."—Foreign Post, Nov. 8.

"The Earl of Sunderland, Lord Chamberlain of his Majesty's household, has ordered all his Majesty's messengers to wear white feathers in their hats, which are to be edged with gold lace, to appear in blue apparel on horseback, and to rendezvous in St. Margaret's Fields in Southwark, upon his Majesty's arrival at Greenwich, in order to attend his Majesty through the City.—Great quantities of gravel are laid all along the Strand and about Whitehall, to be laid in the streets."—Flying Post, Nov. 13.

"'Tis computed that above ten thousand people are come to town, from all parts of the Kingdom, to see," etc.—Post Boy, Nov. 13.

"His Grace the Duke of Somerset hath ordered the front of Northumberland

* Advertisements for standings abound in all the papers.

† Alderman; see p. 142.

House* to be hung with rich carpets, and great illuminations to be made there in the evening."—Flying Post, Nov. 16.

At last, on the 14th of November, the King landed at Margate, slept that night at Canterbury, dined on the following day at Sittingbourne, and arrived at his palace of Greenwich in the evening, where he was met by the Lords Justices, the Privy Council, his Secretaries of State, etc. His public Entry was made the following day :

"He came from Greenwich about 10 o'clock, in his coach with Prince George and the Earl of Scarborough ; attended by fourscore other coaches, each driven by six horses. The Archbishop of Canterbury came next to the King, the Lord Chancellor after him, then the Dukes of Norfolk, Devon, Southampton, Grafton, Shrewsbury, and all the principal Noblemen. Some Companies of Foot Grenadiers went before, the Horse Grenadiers followed, as did the Horse Lifeguards, and some of the Earl of Oxford's Horse ; the Gentlemen of the Band of Pensioners were in Southwark, but did not march on foot ; the Yeomen of the Guard were about the King's Coach.

"On St. Margaret's Hill in Southwark the Lord Mayor met his Majesty, where, on his knees, he delivered the Sword, which his Majesty returned, ordering him to carry it before him. Then Mr. Recorder made a Speech suitable to the occasion, after which the cavalcade commenced.

"A detachment of about 100 of the City Trained Bands in buff coats and red feathers in their hats, preceded ; then followed two of the King's coaches, and one of Prince George's ; then two City Marshals on horseback, with their six men on foot in new liveries ; then the six City Trumpets on horseback ; then the Sheriffs' Officers on foot, with their halberds and javelins in their hands ; then the Lord Mayor's Officers in black gowns ; then the City Officers on horseback, each attended by a servant on foot, *viz.*, the four Attorneys, the Solicitor and Remembrancer, the two Secondaries, the Comptroller, the Common Pleaders, the two Judges, the Town Clerk, the Common Serjeant, and the Chamberlain ; then the Water Bailiff on horseback, carrying the City Banner ; the Common Crier and Sword-bearer, the last in his gown of black damask and gold chain, each with a servant ; then those who have fined for Sheriffs or Aldermen, or have served as such, according to their seniority, in scarlet, two and two, on horseback ; the two Sheriffs on horseback, with their gold chains and white staffs, with two servants apiece ; then the Aldermen below the chair on horseback, in scarlet, each attended by his Beadle and two servants ; then the Recorder in scarlet on horseback, with two servants ; next the Aldermen above the chair, in scarlet, on horseback, wearing their gold chains, each attended by his Beadle and four servants ; then followed the State all on horseback, uncovered, *viz.*, the Knight Marshall with a foot-man on each side ; then the Kettle-drums, the Drum Major, the King's Trumpets, the Serjeant Trumpet with his mace ; then followed the Pursuivants at Arms, Heralds of Arms, Kings of Arms, with the Serjeants at Arms on each side, bearing their maces, all bare headed, and each attended with a servant ; then the LORD MAYOR OF LONDON on horseback, in a crimson velvet gown, with a collar and jewel, bearing the City sword by his Majesty's permission, with four footmen in liveries ; Clarenceaux King at Arms supplying the place of Garter King at Arms on his right hand, and one of the Gentlemen Ushers supplying the place of the Gentleman Usher of the Black Rod on his left hand, each with two servants ; then came HIS MAJESTY in a rich coach, followed by a strong party of Horseguards ; then followed the Nobility, Judges, etc., according to their ranks and qualities, there being between two and three hundred coaches, with six horses.

* Which he had obtained together with his Duchess Elizabeth, daughter of the last Earl of Northumberland.

"The cavalcade proceeded in this manner over the Bridge [then the only one], along Cheapside, Fleet-Street, and the Strand, to Whitehall, the windows and balconies being hung with rich carpets, and the conduits running with wine. One of the Blue-coat boys of Christ's Hospital, who were posted in St. Paul's Church-yard, as his Majesty passed by made an elegant Speech in Latin.* The streets were lined in Southwark by the Militia of Surrey, assisted by the Militia of the Tower Hamlets; from the Bridge to Walbrook by three Regiments of the City Militia; from thence to St. Paul's Church-yard by the Liveries of the several Companies, with their banners and ensigns displayed; thence to Temple Bar by the three other Regiments of the City; and thence to Whitehall by the Militia of Middlesex, and his Majesty's own Guards.

"Arriving at Whitehall Gate, the Lord Mayor, accompanied as before, attended the King to the foot of the stairs in Whitehall leading to the Guardchamber, where humbly taking leave of his Majesty, his Lordship and the Alderman were conducted to the lodgings of the Earl of Devon, the Lord Steward, and there entertained with a noble supper.

"His Majesty was pleased to accept of a splendid Entertainment from the Earl of Portland; and then went to Kensington, St. James's Park being lined with four battalions of the 1st, 2d, and 3d Regiments of Footguards, the Earl of Rumney's Regiment lining the streets about Whitehall.

"The whole ceremony was performed with great order; the cannon at the Tower were discharged at his Majesty's taking coach, and at his passing over the Bridge; the Footguards gave three volleys in St. James's Park; and the evening concluded with bon-fires, illuminations, ringing of bells, and all other demonstrations of joy."—London Gazette, Flying Post, Post Boy, Prot. Mer. etc.

"On Wednesday the 17th the Sheriffs of London waited upon his Majesty at Kensington, to know his pleasure when he would be attended by the City. He was pleased to appoint the following day, and accordingly the Lord Mayor, Aldermen, etc., went to Kensington, where Mr. Recorder in a handsome Speech congratulated his Majesty's safe arrival, etc., in the name of the City, and his Majesty was pleased to receive them with great respect, and to confer the honour of Knighthood on Robert Bedingfield, Esq., Alderman,† and on Thomas Cuddon, Esq., the Chamberlain."—Post Boy, Nov. 20.

"The Lord Mayor, it's said, acquainted the King on Thursday last, that the City Loan was completed, and requested his Majesty's presence at the opening of the Choir of St. Paul's on the Thanksgiving Day."‡—Flying Post, Nov. 20.

I should greatly multiply my extracts, were I here to introduce any description of the splendid fireworks, which, at a vast expense, were exhibited before the King on the night of "the Thanksgiving Day," in St. James's Square, and formed a prominent feature in the festivities on this occasion, being accompanied by a general illumination. This, besides, would be diverging too far from my subject.

60. In 1698 was published in folio, with plates, "Glory's Resurrection; being the Triumphs of London revived, for the Inauguration of the Right Honourable Sir Francis Child, Knt., Lord Mayor of the City of London; containing a description (and also the Sculptures) of the Pageants, and the whole solemnity of the day. All set forth at the proper cost and charge of the Honourable Company of Gold-

* On this subject see before, p. 131.

† Sheriff in 1702, Lord Mayor in 1707.

‡ It was on that day, Dec. 2, 1697, that the Choir was first opened for divine service; the King was not present;—the Lord Mayor was, and the Bishop of London preached.

smiths. Publish'd by Authority. London, printed for R. Barnham in Little Britain, 1698." The dedications to Sir Francis Child and to the Worshipful Company of Goldsmiths, are signed E. Settle.—This Pageant is one of those unnoticed by the *Biographia Dramatica*. A copy of it, perhaps unique, was sold at Mr. Bindley's sale, Dec. 17, 1818, and purchased by Mr. Triphook for £4 14s. 6d. [see Note 60].—The Protestant Mercury of Oct. 28 this year declares,

"It's said for certain, that the several Ambassadors here in town intend to come into the City to see the Lord Mayor's Show, and have taken places accordingly.—The Life Guards and Horse Grenadiers are ordered to attend the Lords Justices* on Saturday next into the City to dine with the Lord Mayor."

From the London Gazette of Oct. 31, we find the day was celebrated with marked respect. The Civic Fleet, instead of embarking their honourable freight at Blackfriars as usual, stopped at Dorset Stairs, where, chairs being placed for the Lord Mayor and Aldermen, they were entertained by the Earl of Dorset with sweetmeats and wine, the King's music playing all the while. The dinner, too, was at Guildhall, as if Royalty itself had been present. "The Act of Parliament against throwing of squibs was strictly observed on this occasion."—The Protestant Mercury of Nov. 2, omitting any account of the Civic Feast, in its place gives the following ridiculous paragraph:

"'Tis said that last Saturday near twenty beggars had a noble treat at Pimlico, where they trolled the bowl merrily about, and drank healths to the new Lord Mayor, assuring one another that they shall have no need this year to pawn their clutches to pay their fees in Bridewel."

61. In 1699 Settle published "The Triumphs of London, for the Inauguration of the Right Honourable Sir Richard Levett, Knt., Lord Mayor of the City of London; containing a description of the Pageants, together with the Public Speeches, and the whole solemnity of the day. Performed on Monday, the 30th day of October, 1699. All set forth at the proper cost of the Honourable Company of Haberdashers. Published by Authority. London, printed for A. Baldwin, 1699," fol.—A copy was sold at Mr. Bindley's sale, Feb. 14, 1819, for £6 6s. to Mr. Hibbert; one at Mr. Rhodes's sale, April 28, 1825, to Mr. Thorpe, for £2 3s. [see Note 61].—From the London Gazette, Nov. 2, this year, we find that the City Revellers again landed at Dorset Stairs, and dined at Guildhall.

"A gentleman going to see the choir, was so far engaged in a crowd, that he lost his hat, wig, sword, neckcloth, and money, before he could disengage himself."—Prot. Merc. Nov. 1.

Though near the conclusion of my list, I am obliged here again to break off; but cannot omit my promised account of the prices produced by the Pageants sold at the late celebrated sale of Mr. Rhodes's

* The King was again in Holland.

large dramatic collection. The number of Pageants which appeared on this occasion was nineteen. The prices produced by the latter six have already been told; the following short table of the former thirteen will illustrate the rise in value which this species of publication has undergone even in the few last years. The first column gives the date of the Pageants, the second the prices Mr. Rhodes gave for those he bought at Mr. Bindley's sale, the third the present purchaser, and the fourth his price:

	£	s.	d.		£	s.	d.
1619	1	0	0	Mr. Harding	4	6	0
1629	—	—	—	Mr. Thorpe	2	6	0
1637	4	4	0	Mr. Thorpe	9	9	0
1655	1	0	0	Mr. Jolley	3	18	0
1661	2	0	0	Mr. Thorpe	4	11	0
1663	1	11	6	Mr. Thorpe	3	10	0
1664	1	11	6	Mr. Thorpe	3	15	0
1676	2	3	0	Mr. Thorpe	4	1	0
two copies							
1680	—	—	—	Mr. Harding	5	0	0
1684	—	—	—	* Mr. Thorpe	4	9	0
1685	1	11	6	Mr. Thorpe	3	15	0
1686	1	11	6	Mr. Thorpe	4	18	0
1687	—	—	—	* Mr. Thorpe	2	13	0

Among the above, it will be perceived, is one Pageant which had hitherto escaped my notice,—that for 1629; it should be inserted between Nos. 16 and 17 of my list. It was by the prolific Dekker, the author of that of 1612, and was entitled "London's Tempe or the Field of Happiness, in which Field are planted several Trees of Magnificence, State, and Bewty, to celebrate the solemnity of the Right Honorable James Campebell, at his Inauguration into the Honorable Office of Prætorship or Maioralty of London, on Thursday, the 29th of October, 1629. All the particular Inventions for the Pageants, Showes of Triumph, both by water and land being here fully set downe. At the sole cost, and liberrall charges of the Right Worshipfull Society of Ironmongers. Written by Thomas Dekker, 1629," 4to.—Two leaves are in manuscript. [See Note 33.]

Other works which I have mentioned in the course of my list were sold as follows: Dekker's Entertainment through the City in 1603, to Mr. Leigh, for £16; Jonson's portion of the same, with his Entertainment at Althorpe, to Mr. Thorpe, for £4 16s.; Chester's Triumph, by Rob. Amerie, 1610, to Mr. Thorpe, £8 12s.; Civitatis Amor, by Tho. Middleton, 1616, to Mr. Harding, for £5 5s.; England's Comfort and London's Joy, by Taylor the Water Poet, 1641, to Mr. Jolley, for £6 8s. 6d.; the poetical part of London's Glory, by Tatham, 1660, to Mr. Thorpe, for £1 1s.; Ogilby's Entertainment

* The Pageants of 1684 and 1687, as has been shewn in pp. 135, 137, are very scarce.

of the King through the City of London, printed at Edinburgh, 1661, to Messrs. Harding & Co. for £1 2s. ; another copy, and Tatham's *Aqua Triumphalis*, bound together, to Mr. Harding, for £2 15s.

P.S.—Sir Chr. Lethieullier (see p. 140) *was* an Alderman, elected for Coleman-st. Ward, Oct. 9, 1688 ; but he died in 1690, not having attained the Civic Chair.

[1825, *Part I.*, pp. 593-595.]

THE REIGNS OF KING WILLIAM AND QUEEN ANNE.

“Search all chronicles, histories, and records in what language or letter soever ; let the inquisitive man waste the deere treasures of his time and eye-sight, he shall conclude his life only in this certainty, that there is no subject upon earth received into the place of his government with the like state and magnificence as is the Lord Maior of the City of London.”—*Triumphs of Truth*, 1613.

We have the authority of Oldys* that Settle published, in folio, 62. “The Triumphs of London, for the Inauguration of Sir Thomas Abney, knt., at the cost of the Worshipful Company of Fishmongers, Oct. 29, 1700 : published by Authority.”—I have not, however, traced any copy of this. “The Citizens this year again disembarked at Dorset-stairs ; “at their landing they were nobly entertained by the Earl of Dorset with sweetmeats and wine. They proceeded on horseback with the usual solemnity to Guildhall.” (Lond. Gaz. Oct. 31.)

“On this occasion there were in Cheapside five fine Pageants, and a person rode before the cavalcade in armour, with a dagger in his hand, representing Sir William Walworth, the head of the rebel Watt. Tyler being carried on a pole before him. This was the more remarkable, by reason that story has not been before represented these 40 years, none of the Fishmongers' Company happening to be Lord Mayor since.”†—Post Boy, Oct. 31.

63. The following year produced “The Triumphs of London, for Sir William Gore, 1701. By Elkanah Settle,” fol.—The only copy I have traced of this is Mr. Gough's in the Bodleian Library.—The newspaper accounts of the day contain nothing remarkable, except that the Earl of Dorset's invitation was discontinued, and the Citizens accordingly landed at Blackfriars.

64. That Settle published any “Triumphs” in 1702,‡ I have not

* “See in Alexander Oldys's *Fair Extravagant, or Humourous Bride*, a Novel, 1682, 12mo, what he says of Settle's being made City Poet.”—*Oldys's MS. Notes on Langbaine*. Any Correspondent communicating the matter referred to, would be conferring a favour.

† The last Chief Magistrate of that Company had been Thomas Andrews in the time of the Commonwealth, 1651, when we have reason to presume that no Pageants were exhibited.

‡ He adopted in that year a civic subject, “*Carmen Irenicum ; the Happy Union of the two East India Companies, an heroic Poem*,” fol. published 23 March, 1702.

ascertained with certainty. In Egerton's Catalogue of Old Plays for 1790, Nos. 487 and 488 seem to be two copies of the Pageant for this year, but I have found none elsewhere mentioned.—Sir Samuel Dashwood, Vintner, this year entered his Mayoralty, and the Queen, it being the first Lord Mayor's Day in her reign, honoured the Civic Banquet with her presence.

“Her Majesty came into the City about two p.m. in a purple coach drawn by eight curious horses, the harnesses of which were all purple and white; the Countess of Marlborough and another lady sitting backwards. A numerous train of coaches followed, with her Majesty's Ladies and Maids of Honour, the Lords of the Privy Council, the Speaker of the House of Commons, the Judges, and several other noblemen. A lane was made for them to Temple Bar by the Militia of Westminster, and from thence to Ludgate by the City Trained Bands, and so to Guildhall by the Companies of the several Liveries of the City. All the balconies were hung with rich tapestry.

“As her Majesty came by St. Paul's, a great number of children belonging to the several workhouses were placed on scaffolds, and one of 'em made a Speech to her Majesty; as did also one of the poor children of Christ Church Hospital.*

“At the corner of Watling-street, the Vintners' Champion made a Speech to the Lord Mayor, to which his Lordship return'd thanks by a bow. There were five Pageants to grace this solemnity; one representing a Fountain running with wine, one a Tavern, one a Triumphant Chariot, one a Galley, and one a Temple. There were several other curiosities, which I have not room to insert.

“Her Majesty was pleased, from a balcony in Cheapside, to see the Cavalcade; the Lord Mayor and Aldermen as they passed by paid their obeisance to her. Her Majesty being conducted by the two Sheriffs to the Guildhall, the Lord Mayor surrendered to her the Sword, which she was pleased to return to his Lordship, who carried it before her to the apartments appointed for her reception, and afterwards to the table when her Majesty was pleased to dine. Several ladies of the greatest quality, by her Majesty's appointment, had the honour to dine with her at the same table. His Royal Highness being that day somewhat indisposed, was not present, as otherwise he intended to be. Her Majesty conferred the honour of Knighthood upon Gilbert Heathcote, esq., Alderman, Francis Dashwood, James Eyton, and Richard Hoare, esqrs. In the evening her Majesty returned to Whitehall with the same state she came; the streets were again lined with Trained Bands, the houses were illuminated, and the people expressed their joy with zeal and repeated acclamations.”—*London Gaz.*, Postman, and London Post.

Poor Elkanah's "Triumphs" were now nearly past, both in his public and his private career. For five years he seems not to have been encouraged in his civic task; or if he produced any Pageant between 1702 and 1708, every copy appears from their folio size to be lost. In the latter year Settle was again employed, but it was for the last time. His production is entitled,

65. "The Triumphs of London for the Inauguration of the Right Honourable Sir Charles Duncombe, knt., Lord Mayor of the City of London; containing the description (and also the sculptures) of the Pageants, and the whole Solemnity of the day, performed on Friday the 29th of October, anno 1708. All set forth at the proper cost

* See pp. 131, 147.

and charge of the honourable Company of Goldsmiths. Published by Authority. London, printed for and to be sold by A. Baldwin, at the Oxford Arms in Warwick-lane, 1708," fol. The only copy of this, however, which I know to be in existence, is that presented by Mr. Gough to the Bodleian Library, and which (as appears by his *British Topography*) is deficient in the three plates. [See Note 62.]

This last effort was unfortunately, at least so for poor Settle, put a stop to by the death of Prince George of Denmark; and here my task is completed.

My list of "London Pageants" contains in all (including that for the year 1629, noticed in p. 149), notices of sixty-six of these rare publications. In this number are also embraced those for 1697 and 1702, whose existence is rather doubtful.

To the list printed in the *Biographia Dramatica*, besides having given the titles in general more fully and often more correctly, I have added seven articles,—the Pageants of 1588, 1617, 1629, 1635, 1697, and 1702. That some others may be hereafter discovered, both of the period of the first James and Charles, and of the equally scarce folio productions of Settle,* is highly probable. The articles I have deducted from the ranks of the *Biographia Dramatica*, are in number eight, but none have escaped notice in my intercalary remarks.

The last time any Pageants were exhibited in London was on Lord Mayor's Day, Nov. 9, 1761, when their late Majesties dined at Guildhall. As already remarked in p. 140, the formalities of 1689 were on that occasion adopted as precedents. All the solemnities of 1761 (including the Pageants) were described at the time in the *Historical Chronicle of Sylvanus Urban*, accompanied by a large engraving of the Dinner in Guildhall (see vol. xxxi. p. 548). There

* This is the more likely, if, as asserted in the *Biographia Dramatica*, Settle had "a regular salary." But that appears doubtful, belief being given to the assertion in the following lines, from a Satire called "The Poet's Address to the Hon. Sir Charles Duncomb, Knt. and Alderman," 1700. fol. After an attack on the Mayor and Citizens for some parsimonious acts, the Poet says:

"Were we to vote, I certainly do think
 We should elect such as would make us drink;
 Such as would give us meat without disdain,
 The fittest props to fortify the brain:
 Deny us such assistance, Sirs, and then
 Poets as stupid are as other men;
 They dully will the Muses' chariot draw,
 As for example,—Brother Elkanah,
 Who long time has from rules of reason swerv'd,
 And underneath his glorious Pageants starv'd;
 Who mounts no higher than a few dull speeches,
 Not from his brain, but voided in his speeches;
 And those the best, upon a poet's word,
 He can from such encouragement afford."

* By Mr. Sotheby, May 24 [1825] and nine following days.

were, however, no songs or speeches delivered from the Pageants; though the senior Scholar at Christ's Hospital delivered an Oration at St. Paul's, which was followed by the National Anthem of God Save the King, from the same quarter.

I trust to be excused, if, on the completion of my list, I repeat the dates of those Pageants of the reign of James I., which I still want for my "Progresses and Public Processions" of that King;—they are those for 1611, 1612, 1614, 1617, and 1624. An accurate transcript of that for 1619, "The Sun in Aries," of which I have traced no printed original, I lately purchased for £2 2s. at the sale of the library of James Boswell, Esq.* It is in the hand-writing of Mr. Malone, but from whence derived does not appear.

Two publications of Tatham, which I should have mentioned in p. 122, had I then met with them, were these: "Neptune's Address to his most sacred Majesty Charles, King of England, Scotland, France, and Ireland; congratulating his happy Coronation celebrated April 21, 1661, in several designations and shews upon the water before Whitehall, at his Majesty's return from the land triumphs. By J. Tatham, 1661," fol. "The Entertainment of the King and Queen by the City of London on the Thames, exprest and set forth in several shews and pageants, the 3d of April. By J. Tatham, gent. 1662." [See Note 63.]

J. NICHOLS.

On the Holiday Times of Old.

[1824, *Part I.*, pp. 227-229.]

"Christians in old time did rejoice
And feast at this blest tide."—OLD CAROL.

The following Remarks on the Holiday Times of Old, which occur in a Review of Mr. Davies Gilbert's "Christmas Carols," in a recent Number of the "Literary Gazette" [Jan. 31, 1824], will, we think, be deemed so generally interesting, that we hope to be forgiven by our intelligent Contemporary for borrowing them from his columns.
EDIT.

Though we know not whether our querulous grumblings will meet with sympathy from any of our readers, we cannot refrain from uttering our grievances at the sad effects of an over-civilized population. The time is just passed when we so emphatically wish each other "a merry Christmas, and a happy new year when it comes;" and we

by no means deny that in many parts of the town eating and drinking, and conviviality in general, are much encouraged at this season. But, alas! the neglect and consequent decline of good old customs trouble us much. In vain do we look for "The jolly Wassel-Bowl," and "The Bore's Heade,"—"with garlandes gay and rosemary." Popular superstitions and customs may generally be traced back to Heathen times, for on their rites and mysteries were many of the Catholic ceremonies afterwards engrafted; and to the Saturnalia we are, or rather our ancestors were, probably indebted for some of our Christmas pastimes. The Reformation first injured their popularity, and the age of Puritanism gave them a fresh shock. It was even ordered by Parliament, Dec. 24, 1652, "That no observation shall be had of the five and twentieth day of December, commonly called Christmas Day; nor any solemnity used or exercised in churches upon that day in respect thereof." They now appear to be neglected by society in proportion to its degree of polish; and in the metropolis and its immediate neighbourhood, are little encouraged by the higher classes, and but partially by the middling ranks, while among the lower portion of the people they frequently degenerate into debauchery. In the country, especially in the far western and northern counties, Christmas is yet kept up with much spirit; the yule-log still crackles on the hearth, and "the sirloins of beef, the minced pies, the plum-porridge, the capons, turkeys, geese, and plum-puddings," smoke upon the hospitable board. Each master of a family, like the old courtier in the ballad, appears to have

". . . a good old fashion, when Christmase *is* come,
To call in all his old neighbours with bagpipe and drum,
With good cheer enough to furnish every old room,
And old liquor able to make a cat speak, and man dumb."

"O! rus, quando te aspiciam." Yet even there the hand of *improvement* has been active, and some valuable relic of ancient festivities is occasionally ushered from the parlour to the kitchen, never more to return. The decoration of houses and churches with evergreens is continued, however, in London; nor is there a deficiency, *to the best of our experience*, in the demands for Christmas boxes; the original intention of which was probably to enable the poor to partake of the festivities of the season, from the gratuities of their more wealthy fellow-creatures—and, God forbid! that, while feasting ourselves, we should not assist our poor neighbours and dependants to enjoy themselves. Certain nocturnal wandering minstrels occasionally disturb the slumbers of the citizens for about a month prior to Christmas, calling themselves Waits; but, "alack the day!" instead of playing and singing the good old Carol, our ears are saluted with Roy's Wife, St. Patrick's Day, or the latest Quadrille tune. Our author bears witness that in many parts of the country, especially in

the West, the Carol is still preserved, and is sung in the parish churches on Christmas Day, the singers also going about to the different houses blithely caroling such cheering tunes as, "A Child this day is born"—"Sit you, merry gentlemen"—"I saw three ships come sailing in," etc., etc.* In London, excepting some croaking ballad-singer bawling out "God rest you, merry gentlemen," or a like doggrel, nothing in the shape of Carols is heard, though there is a considerable sale of them among the lower classes. Look at the following list of Christmas amusements, given by Burton in his *Anatomy of Melancholy*, now superseded by Pope-Joan, Blind Man's Buff, and Puss in the Corner:—"The ordinary recreations which we have in winter, are cardes, tables and dice, shovel-board, chesse-play, the philosopher's game, small trunkes, billiards, musicke, maskes, singing, dancing, ule-games, catches, purposes, questions, merry tales of errant knights, kings, queens, lovers, lords, ladies, giants, dwarfs, thieves, fairies, goblins, friars, witches, and the rest." As to mummers and Christmas Plays, unless Grimaldi and the pantomimes be considered as relics, we know not where to find them, in or near the metropolis; though formerly a Lord of Misrule, or Christmas Prince, was chosen, even in the highest families and most learned establishments;—witness the records of their proceedings in the *Gesta Grayorum*,† and the account of the Christmas Prince at Oxford, A.D. 1607; even our kings used to join in these sports. Mummers, guisardes or guise-dancers (commonly called geese-dancers), may, as we noticed in our review of the first edition, yet be seen in the country; and the story of St. George and the Dragon and the Fair Sabra is annually repeated, enlivened with the frolics of Old Father Christmas, and the Doctor, who cures "each deep and deadly wound" of the combatants, coming for that purpose

" . . . from the furthest part of Spain,
With a little bottle of alicumpain."

These guise-dancers are profusely decorated with ribands, each carrying a naked sword, with the exception of the Fair Sabra, who is modestly clad in female attire; and Old Father Christmas and the Doctor, who are the Pantaloon and Clown of the Piece, the former being generally disguised by a frightful mask. Even in this exhibition, we have been mortified by hearing some modern rhodomontades introduced about Buonaparte and the Duke of Wellington, and once (*horresco referens!*) was favoured with the Typitywitchet by way of epilogue. [See *Folk-Lore Record*, vol. iii., pp. 87-116.]

We confess that we have sometimes been almost reconciled to the

* By the by, Mr. Gilbert does not include any of these in his collection of twenty.—EDIT.

† See "Nichols's Progresses of Queen Elizabeth" (new and improved edition), vol. iii. 262-348.

manner in which the Twelfth-day is kept up, and pleasing visions of Christmas plays and gambols have come before us; yet it is not quite as it should be. This day has long been observed with great festivities, in most parts of Europe, to commemorate Melchior, Jasper, and Balthazar, the three Magi, or kings, who came from the East to Bethlehem to worship our Saviour, on the twelfth day from his Nativity; having occupied the intervening time in travelling, being miraculously directed and supported, and requiring neither sleep nor refreshment. It is well known that they respectively offered gold, myrrh, and frankincense; and a similar offering is still made on the part of our King, at the Chapel Royal. Among the gold presented were, according to tradition, thirty of the identical pieces given by Abraham for the cave of Machpelah, which, after passing through different hands, had come into the possession of Melchior; subsequently they were paid to Judas for betraying our Saviour. The whole tradition is curious; and the manner of reconciling the term "pieces of silver," with this money coined from the purest gold of Arabia, ingenious, but foreign to our present purpose. It was formerly, as is well known, the custom to put a bean into a cake made of flour, honey, ginger, and pepper; sometimes a pea was added for the Queen. The cake was then divided into several portions, allowing one for our Saviour, one for the Virgin, and the same for the three Kings (which were all given to the poor), and one portion for each of the company; the happy man who found the bean in his share, was installed King for the evening, and chose the Ministers of State, Maids of Honour, etc. In later times the bean was disused, and tickets were prepared, inscribed with the name of King, Ministers, etc., who were thus chosen by lot. At present, it is true that the characters of King and Queen are drawn for, but instead of Ministers, etc., being chosen by them or by lot, we have burlesque cards for Billy Button, Polly Wryneck, and such silly incongruous personages. To get rid of these, and nominate their wonted predecessors, is now the most ingenious way to make a Twelfth Night festival agreeable and entertaining.

Stage Plays in Churches.

[1799, *Part II.*, p. 654.]

In the year 1348, John Trillock, bishop of Hereford, writes, that whereas stage-plays used to be acted in the churches, which should rather be, as Christ saith, a house of prayer, by which plays, and other appertenances to their jests, the hearts of the faithful are drawn aside to vanities, we command and enjoyne that forthwith all plays and interludes be forboren in churches, and especially in — church, where such dishonest doings, we understand, are frequently performed, upon the paine of cursing and excommunication.

Harl. MS. 6726, f. 172; b.

Drinking Bumpers.

[1759, pp. 270-272.]

The jolly toper is so fond of the thing we call a bumper, that he troubles not himself about the name, and so long as the liquor is but fine and clear, cares not a farthing in how deep an obscurity the etymology is involved. The sober antiquarian, on the contrary, being prone to etymology, contemplates the sparkling contents of a full glass with much less delight than he does the meaning, the occasion, and the original of the name. I, sir, who profess myself to be one of the latter tribe, am for discarding the vulgar original of the name, and for substituting something more plausible in its place. The common opinion (I call it the common opinion because I have heard it from so many), is that the bumper took its name from the grace-cup; our Roman Catholic ancestors, say they, after their meals, always drinking the Pope's health in this form, *au bon Père*. But there are great objections to this; as, first, the Pope was not the bon Père, but the Saint Père, amongst the elder inhabitants of this kingdom, the attribute of sanctity being in a manner appropriated to the Pope of Rome and his see. Again, the grace-cup, which went round of course after every repast, did not imply anything extraordinary, or a full glass. Then, thirdly, let us consider a little the nature of the grace-cup. Drinking-glasses were not in use at the time here supposed, for the grace-cup was a large vessel, proportioned to the number of the society, which went round the table, the guests drinking out of the same cup one after another; Virgil describes something like it, when, speaking of the entertainment Queen Dido gave to Æneas, he says,

“Postquam prima quies epulis, mensæque remotæ :
Crateras magnos statuunt, et vina coronant.

Hic regina gravem gemmis auroque poposcit
Implevitque mero pateram.

Primaque, libato, summo tenus attingit ore
Tum Bitæ dedit increpitans; ille impiger hausit
Spumantem pateram, et pleno se proluit auro,
Post alii proceres.”—[ÆNEID lib. i. 723-740.]

The feast was ended, the cup went round after it, and the health was, That Jupiter would shower down his blessings, and that peace and concord might reign between the parties, the Trojans and Tyrians; which leads me to remark fourthly and lastly, that there is no proof of the fact that the grace-cup was the Pope's health. At St. John's College, Cambridge, the president, or his locum tenens, gave the “old house,” meaning prosperity to the college. But then this, it may be said, was since the Reformation, therefore, to go higher, at Mr. Newman's of Westbere, near Canterbury, in Kent, I saw the grace-cup of John Foch, alias Essex, the last Abbot of St. Austin's,

Canterbury, and my ever valuable friend, Dr. George Lynch, was pleased afterwards, with Mr. Newman's leave, to make me a present of a very neat drawing of it, which now I have by me. It was mounted with silver gilt, much in the manner as the shells of coconuts commonly are, and was very neat. Foch, the abbot, was a man of note in his time, as likewise afterwards, as appears from John Twyne's "De Rebus Albionis" [1590], in which piece he is the principal interlocutor. Mrs. Newman was a Foch of the same family, and by that means the cup came to Mr. Newman. Now, the inscription round the neck of this cup, in old letters of the time, is this

"Welcome ze be
Dryng for charite."

This cup is too small to be a vessel employed in the common refectory of that large foundation, and probably was only used in the abbot's own apartment. But now, if the Pope's health was not usually drunk after dinner by the religious societies, and I think there is no proof it ever was, we can much less expect it should go round in those jovial meetings of the laity, where bumpers were introduced.

For these reasons, Mr. Urban, I am for looking out for a different original; and in the first place, the word is of no great antiquity, but on the contrary rather modern, for it occurs not either in Littleton's dictionary, or Cotgrave; I should think it might be the French *bon verre*, which is a genuine French phrase, as may be seen in Boyer; and certainly *B*, *P*, and *V*, being letters of the same organ, are easily changed for one another. But, if this does not please, I would observe next, that in some of the midland counties, anything large is called a bumper, as a large apple, or pear; hence, bumping lass is a large girl of her age, and a bumpkin is a large-limbed uncivilized rustic; the idea of grossness and size entering the character of a country bumpkin, as well as that of an unpolished rudeness. Mr. Johnson in his dictionary, I observe, deduces the word bumper from bump. But what if it should be a corruption of *bumbard* or bombard, in Latin *bombardus*, a great gun; and from thence applied to a large *flaggon*, black jack, or a full glass? Thus the Lord Chamberlain says to the porters, who had been negligent in keeping out the mob,

"You are lazy knaves:
And here ye lie baiting of bumbards, when
Ye should do service."

SHAKESPEARE, *Henry VIII.*, Act v., Sc. 3.

"Baiting of bombards" is a cant term for sotting and drinking, which Nash, in his supplication to the devil, p. 44 [see Note 64], calls by a like metaphor, "beer baiting." So Shakspeare again, "Yond' same black cloud, yond' huge one, looks like a foul bumbard that would shed his liquor" (*Tempest*, Act ii., Sc. 2), where Mr. Theobald rightly explains it, "a large vessel for holding drink as well as the piece of

ordnance," so called. *P* and *B*, as I said, being so familiar, bumbard would easily be turned into bumper. However, Mr. Urban, I should prefer any one of these etymologies to that of "au bon Père," but which of the three to *chuse* I am uncertain, and therefore am very willing to leave it to Squire Jones to take which he likes best; and if he approves of none of them, the liquor, I hope, and the quantity, may still please.

Yours, etc.,

PAUL GEMSAGE.

Feasting upon Live Flesh.

[1796, *p.* 827.]

Mr. Bruce's account of the Abyssinians feasting upon live flesh is well known; but, I believe, it is not so well known that Mr. Bruce's countrymen, the Scotch, were once accustomed to eat their beef in the same savage manner. The authority for this is a quarto pamphlet, intituled, "A modern Account of Scotland; being an exact description of the Country, and a true Character of the People and their Manners. Written from thence by an English Gentleman. Printed in the Year 1670." Reprinted in the Harleian Miscellany, vol. vi., p. 121. At p. 126 is the following passage: "Their cruelty descends to their beasts, it being a custom, in some places, to feast upon a living cow they tie in the middle of them, near a great fire, and then cut collops of this poor living beast, and broil them on the fire, till they have mangled her all to pieces; nay, sometimes they will only cut off as much as will satisfy their present appetites, and let her go till their greedy stomachs call for a new supply; such horrible cruelty, as can scarce be paralleled in the whole world."

This I believe; and that it never would have been paralleled if Mr. Bruce had not travelled into Abyssinia.

Your readers will probably imagine, and I think they will be right in the idea, that a great part of this modern account of Scotland is burlesque. But, allowing that to be the case, there is a wonderful coincidence between the Scotch feast and that which Mr. Bruce declares he was present at in Abyssinia.

R.

Hunting Customs.

MAYSTER OF THE GAME.

[1827, *Part I.*, *pp.* 309-312.]

The recreations of our ancestors gave a strong bias to the national character of society. Among those the diversion of hunting was often the most prominent, and often assimilated in its various pursuits to all the art, busy surprise, and cautious manœuvring of war, and therefore commended as a fit school of discipline for the aspiring soldier. Beyond a robust system of exercise the ancient character of this diversion is unknown to its present followers; nor has curiosity called forth, from

its manuscript embryo, that amusing and valuable treatise, known under the above title, and attributed to the pen of Edmond de Langley, fifth son of Edward III., created Duke of York in 1385.

This treatise possesses considerable merit and novelty, giving personal importance to all the characters, from the prince to the peasant, by describing their respective duties as attached to the chase. The following description of rewarding the hounds, is taken from "chap. xxxv., how the herte shulde be meved with the lymer, and ronne to and slayne with strength;" and differs from the French and English manner, as given in "the Noble Art of Venerie," by George Gascoigne, 1575, 4to.

"Whanne the deere is down, and lith on the ton syde, than at erfte is tyme to blowe the deth, for it sholde neuere ben I blowe at harte huntyng til' the deere be on the ton syde and thenne sholde the houndes be coupled vp, and faste as man maye. On of the berners schulde encore hym, that is to saye, tvrne his hornes to the erthewards and the throte vpwarde and slitte the skynne of the throot all enlonge the nekke, and kytte oute labeles on either syde of the skynne, the whiche schall hange still vpon the heede, for thys longeth to an herte slayne with strengthe. And elles nohte, and thenne sholde the hunter flere downe the skynne as fer as he maye. And then with a scharpe trenchoure kitte as thikke as he kan the flesche down to the nakke bone. And this don euery man stonde abrode and blowe the dethe and make a short abaye for to rewarde the houndes, and euery man haue a smale rodde in his honde to holde of the houndes that they schal the better abaye: and euery man blowe the deth that blowe maye, and as ofte as any hunter beginneth to blowe euery man schulde blowe forth the deth to make the better noyse and make the houndes the better know the hornes and abaye. And whan they haue abayed awhile let the houndes come to and ete the flesche to the harde bon fro afoore the schuldres righte to the heede for that is hure rewarde of ryhte; and thenne take hem fayre of and couple hem vp agayne. And thenne brynge to the lyng and serue eche by hymselfe. And thenne sholde the lorde zif hym luste and elles the maister of the game, or zif he be absente, who so is grettest of the hunters blowe the pryse at the couplyng vp; and that sholde be blowe only of one of the forsaide and of name. Natheles hit is to wit that zif the lorde be noht come sone ynogh to the abaye whil the deer is on lyue, they oughte to holde the abaye as longe as they maye, with oute rebukyng of the houndes, to abyde the lorde. And zif the lorde abyde to longe anon as the deere is spayed, and layde on that on syde, er they do ought elles, the measter of the game, or which of hors-men that buth there at the deth, sholden worthe vp on hors and euery man drawe his waye blowyng the deth, til on of hem haue mette with hym, other harde of hym, and brouhte hym thider. And zif ze may not mete with hym, and that they haue worde that he is gon home they oughte to come agayne, and do who

so is grettist maister, as thy lorde schulde do, zif he were there. And rizhte so schulde they do to the maister of the game in the lordes absence. But also zif the lord be there all things schulde be do of abaye and rewardynge as byfore is sayde: and thenne he schulde charge whan hym silfe luste to vndo the deere, zif the houndes schulde not be enquiryteyde thereon, for zif they schulde ther nedeth no more but the caboche his heed: all the ouer jawes stille ther on and the labeles forsaide, and thenne hilde hym and lay the skyn vpon & leye the heed at the skynnes ende righte afore the shulders, and whan the houndes buth thus enquiryeyed the lymers sholde haue bothe sholdres for theire rightes, and elles thay schul noht haue but the eeres and the brayne, whereof they shul be serued the hartes heed liggynge vnder thare feet. But on that other syde zif the lorde wole haue the deer vndon, he that he biddeth as byforne is saide schulde vndo hym the moost wode manly and clenly that he kan. And ne wondreth zou nocht though I sey wod manly, for it is a poynte of wode man crafte; and though it be wel sutyng to an hunter for to done cannie hit neuere the latte hit longith more to wodeman craft than to hunters and therefore as of the manere how he schulde be vndo, I passe ouer lightly, for ther is no wodeman, nor good hunter in Engelond that they ne kan do hit wel ynogh, and wel better than I can teche hem. Neuretheles whan so is that the panche is taken oute clene and hool, and the small gottes, one of the gromes chace chiens sholde take the panche and go to the next water with all and slitte hit and caste oute the filthe and wasche hit clene, that no filthe be abyde ther inne and thenne bryng hit azen aud kutte hit in small gobettes in the bloode that schulde be kepte in the skyn and the longes with all, zif they bee hoot and elles noht. And all the small guttes withall and brede broke ther amonge after that the houndes be fewe or fele. And all this turned and medled togedir amonge the blode til hit be well embrowed in the blode and thanne loke whare as moche plak of grene is, and thedir bere all this vpon the skynne with as much blode as may be saued, and ther laye it and spred the skynne thervpon the hyer syde vpwarde and laye the heede and the visage forwarde at the skynnes ende of the nekke. And thenne the lorde sholde take a faire small rodde in his honde, the whiche on of the zemen or on of the gromes, schulde kutte for hym, and the maister of the game, and other, and the sergeaunte, and eche of the zemen at hors, and other, and thenne the lorde schulde take vp the hartes heede by the righte syde bytwene the fureal and the fourehe, or troche, whether that he bere, and the maister of the game the lefte syde, in the same wyse and holde the heed vpryghte, and that the nose touche the erthe, and thenne every man that is there safe the berners on foot, and the chace chiens and the lymers, the whiche schulde be with hure houndes and awayte vpon hem in a faire greene there, as ys a colde shadwe [shade] sholde stond a fronte in ayther syde the heede, with rodde that noon hounds come

aboute, nor on the sydes, but that all stonde afore. And whanne this is redy the maister of the game, or the sergeaunt sholde crye skilfully lowde *dedow*: and thanne halowe euery whight and euery hunter blowe the deth, when the houndes be come and abayeth the heed the berners shulde pulle of the couples as fast as they mowen and when the lord thinketh that the abaye hath lasted longynough the maister of the game sholde pulle away the heede and one shulde be redy belynde to pulle away the skynne, and lat the hounde come to the rewarde. And thenne schulde the lorde and the maister of the game, and all the hunters stonde a room all aboute the rewarde and blowe the deth and as ofte as any of hem begynneth euery man schuld bere hym felawschyp, til the houndes be wel rewarded and that thay have noht lefte. And rizhte thus shal be do whanne the houndes schal be enquireyed of the hool deere, and whenne there is noht lefte theune sholde the lorde, zif hym luste, and elles the maister of the game, or in his absence who so is grettest next hym, shulde strake in this wise that is to saye blow iiij moot, and stynte nohte halfe an aue marie while; and blowe other iiij moot a litil lenger than the firste iiij, and thus sholbe na wyht strake but when the herte is slayne with strengthe. And whanne oon of the forseide hath thus blowen, thenne the gromes couple vp the houndes and drawe homewarde faire and softe; and all the remanent of the hunters schuldon strake in this wise, *trut, trrororow, trrororow*, and iiij moot, with all of on lengthe, nohte to longe nor to shorte. And other wise shulde non harte hunter strake for thenne forth til they go to bedde. And thus shulde the berners on fote and the gromes lede hoom the houndes and sende afore that the kenele be clene, and the trogh filled with clene watir and theirre couche renewed with fresche strawe, and the maister of the game and the sergeaunte and the zemen at hors, shulde comen home and blowe the mene at the halle dore, or at the celer door, as I shal zow deuyse: firste the maister, or who is grettest next hym shal begynne and blowe iiij moot allone, and at the iiij moot the remenaunt of the foresaide shulde blowe with hym and beware that non blowe longer than other: and after the iiij moot euene forthwith they shul blow ij recopes as thus, *trut, trut, trrorororow*: and that they be avisde fro the tyme that they falle in to blowe togyder that none of hem begynne aforne other, nor ende aftir othere. Zif hit bee the firste herte slayne with strengthe in the seson, or the laste, the sergeaunt and the zemen shul go on theirre offyces bihalf and ax theyre fees, of the whiche I reporte me to the olde statutes and custumes of the kynges hous. And this dothe, maister of the game oughte to speke to the officers that all the hunters soper bee wel ordeyned, and that they drynke non ale for no thinge but all wyne that nyghte, for the good and the grete labour that they haue hadde for the lordes game and disporte, and for the exploit and makyng of the houndes, and also that they maye the

more mirily and gladly telle what eche of hem hath done of all the daye and which houndes haue best ronne and boldlyest."

ALAUNTZ, OR MASTIFF.

Chaucer, in the Knight's Tale, describes "the grete king of Trace," as

"About his char there wenten white *alauns*,
Twenty and mo, as gret as any stere,
To hunten at the leon, or the dere,
And folwed him with mosel fast y bound,
Colored with gold and torettes filed round."

The alauntz is an animal to which the compiler of the Master of the Game has devoted chapter xvi. "of the Alauntz and of his nature," to describe his character and different kinds: as 'gentil,' 'ventreres,' and 'buchery.'—"They that bee gentele schul bee made and schape lyke a hounde euene of all thinges, safe of the hede whiche schulde bee grete and shorte, and though ther bee Alauntz of all hues, the verrey hue of the good alauntz and that is moste comyne schulde be white with a blake spotte aboute the eeres; small then and white stondynge eeres and sharpe aboue. Men schulde teche alauntz better and to bee of better customes than any other beestes for he is better schape and strengre for to do harme than any other beest. And also comunly alauntz both sturdy of hir owne nature and haue noghe so good wit as many other houndes haue: For yf a man prikke an hors, the alauntz wil gladly renne and byte the hors; also they renneth to oxen and to schepe and to swyne and to all other beestes; or to men; or to other houndes. For men haue sey alauntz sle his maister, and in all maner wise alauntz both inly fel and yuel vndirstondynge, and more foolyche and more sturdy than any other manere of houndes. And ben neuere that wel condicyoned and good. For a good alauntz schulde renne also faste as a greyhounde and any beeste that he maye come to he schulde holde well with his sesoures and noghte leue hit. For an alauntz of his nature holdith faste his bitynge then schulde iij grey houndes the best that any man maye finde, and therefore it is the best hounde for to holde and for to nyme all manere beestes and holde myghteliche. And when he is wel condicioned and perfiltliche men holde that he is good among all other houndes: but men fyndith but fewe that beth perfite. A good alauntz schulde loue his maister and folowe hym and helpe hym in all caas and what thinge his maister wolde hym comande. A good alaunt schul go faste and bee hardy to nyme lale manere beestes with oute tarrynge and holde faste and noghte leue hir and wel condicyoned and wel at his maister's comaund and whenne he is suche men holde as y haue ysaide that he is on the good hounde that may be for to take all manere of beestes. That other nature of alauntz is cleped ventreres. Almost they bee schape

as a grey hound of ful schap. They haue grete heedes, grete hyppes, and grete eres and with suyche men helpith hem wel at baitynge of the bole and all huntynge of the wilde boore: for they holde faste of hir nature but they beth heuy and foule and buth slayne with the wylde boore or with the boke; and it is noht ful grete loste. And whan they may ouertake a beste, they bitith and holdeth him stille; but by hem selfe thei schulde neuere holde the beast: but gif greyhoundes were with them for to make the best tarye. That other nature of alauntz of bocherye is suyche as ze may aldaye see in good townes that beth cald grete bocher dogges; the whych bochers holdith for to helpe hem to bringe her beestes that they biyth in the contre for zif an ox a striped fro the bochers that ledeth hym his hounde wolde goe take and holde hym in to the tyme that his maister were ycome and schulde helpe hym to brynge hym ageyne to the toun. They buth of litil coste for they etith the foule thinges in the bochere, and also they kepith hur maister's hous. They buth good for the baytinge of the booke and huntynge of the wilde boore, whether it bee wit greyhoundes at the triste, or with rennyng houndes at the baye withinne the couert. For whan a wylde boore is in a stronge hat of wode, perauenture of all the daye he wolde not voyde thennes for the rennyng houndes; and whenne men lat suche mastyfs renne at the boore, thai taketh hem in the thykke speis and make some man sle hym; or they make hym come 'ouzte of the strengthe that he ne schal abyde nought longe at a bayes."

Eu. Hood.

Custom of Barring-out.

[1828, pp. 402-408.]

Of the many strange customs which prevailed among our mediæval ancestors, and which of late years have rapidly fallen into desuetude, that of *Barring-out*, as it is called, appears the most irreconcilable to the habits and sentiments of modern times. To a scholastic disciplinarian of the Metropolis, the custom would appear outrageous, and almost incredulous. It reminds us of the Roman Saturnalia of old, when masters, for a certain time, were subservient to their servants and slaves.

Hutchinson, in his History of Cumberland, vol. ii., p. 322, when speaking of the parish of Bromfield, thus adverts to the practice of Barring-out:

"Till within the last twenty or thirty years, it had been a custom, time out of mind, for the scholars of the Free-school of Bromfield, about the beginning of Lent, or in the more expressive phraseology of the country, at Fasting's Even, to *bar out* the master; *i.e.* to depose and exclude him from his school, and keep him out for three days. During the period of this expulsion, the doors of the citadel, the school, were strongly barricadoed within: and the boys, who defended it like a besieged city, were armed, in general, with bore-tree, or elder pop-guns. The

master, meanwhile, made various efforts, both by force and stratagem, to regain his lost authority. If he succeeded, heavy tasks were imposed, and the business of the school was resumed and submitted to; but it more commonly happened that he was repulsed and defeated. After three days' siege, terms of capitulation were proposed by the master, and accepted by the boys. These terms were summed up in an old formula of Latin Leonine verses; stipulating what hours and times should, for the year ensuing, be allotted to study, and what to relaxation and play. Securities were provided by each side for the due performance of these stipulations; and the paper was then solemnly signed both by master and scholars."

Brand, when noticing the subject in his *Popular Antiquities*, quotes the above passage from Hutchinson, and says, it was "a custom that having now fallen into disuse, will soon be totally forgotten." Brand was certainly mistaken in this assertion. In Cumberland the custom still prevails, and is not likely soon to be forgotten. To my certain knowledge it has taken place at Scotby, Wetherall, Warwick, etc., within the last ten years; and I understand that the practice is still occasionally enforced. I have been informed by a young friend, who left Scotby school a very few years ago, that he had been frequently engaged in these affairs. He stated that when the master was barred out, the written orders for the holidays, etc., were put through the key-hole of the school door, with a request for the master to sign them, which, after some hesitation and a few threats, he generally consented to. On one occasion, however, he forced his way through the window; but was instantly expelled, *vi et armis*, and his coat-tail burnt to pieces by squibs and blazing paper.

Brand mentions the custom as being very prevalent in the city of Durham, and other places in the county; as Houghton-le-Spring, Thornton, etc. [i. 441-454].

A writer in your *Magazine*, vol. lxi., p. 1170, mentioning some local customs of Westmoreland and Cumberland, remarks,

"In September or October, the master is locked out of the school by the scholars, who, previous to his admittance, give an account of the different holidays for the ensuing year, which he promises to observe, and signs his name to the Orders, as they are called, with two bondsmen. The return of these signed Orders is the signal of capitulation; the doors are immediately opened; beef, beer, and wine, deck the festive board; and the day is spent in mirth."

Dr. Johnson, in his life of Addison, says,

"In 1683, when Addison had entered his twelfth year, his father, now become Dean of Litchfield, committed him to the care of Mr. Shaw, master of the grammar-school in that city. While he was under the tuition of Shaw, his enterprize and courage have been recorded in leading and conducting successfully a plan for *barring-out* his master, a disorderly privilege which, in his time, prevailed in the principal seminaries of education, where the boys, exulting at the approach of their periodical liberty, and unwilling to wait its regular commencement, took possession of the school some days before the time of regular recess, of which they barred the door; and, not contented with the exclusive occupation of the fortress, usually bade their master defiance from the windows. The whole operation of this practice was, at Litchfield, planned and conducted by Addison."

Though the masters, in many cases, evidently submitted to this outrageous custom, in other places it was resisted and put down, as we may see from the following extract, which appears among the Statutes of the Grammar-school founded at Kilkenny, in Ireland, March 18, 1684, and copied into Vallancey's *Collectanea de rebus Hibernicis*, vol. ii., p. 512 :

"In the number of stubborn and refractory lads, who shall refuse to submit to the orders and correction of the said school, who are to be forthwith dismissed, and not re-admitted without due submission to exemplary punishment, and on the second offence to be discharged and expelled for ever, are reckoned such as shall offer to shut out the master or usher ; but the master shall give them leave to break up eight days before Christmas, and three days before Easter and Whitsuntide."

Though this custom has attracted the notice of different writers, I am not aware that a detailed account has ever been given to the world by any one engaged in such an affair. The preparations, the consultations, the anxieties attendant on an undertaking so all-important to a boyish mind, would have been deserving the pen of an Addison, who was himself the mainspring, as Johnson informs us, in one of these daring affairs.

The custom used to prevail in some parts of Lancashire ; but the last attempt at a barring-out, of which I have ever heard in that county, was at the Free Grammar-school of Ormskirk,* in which the writer of the following simple detail was actively engaged ; and I am sure no publication is more calculated to transmit a correct knowledge of such a custom to posterity than the imperishable pages of the *Gentleman's Magazine*. Whilst some may be ready to exclaim, "Could such things be?" others, who have witnessed them, may recall to mind a thousand delightful reminiscences connected with the early period of scholastic life.

THE CHRISTMAS BARRING-OUT.

It was a few days before the usual period of the Christmas holidays arrived, when the leading scholars of the head form determined on reviving the ancient but almost obsolete custom of *barring-out* the

* The Grammar-school of Ormskirk was erected in 1614, by Henry Croft, Esq. The emoluments of the head-master, arising from certain endowments, amount to about 200*l.* *per annum* ; and he receives from each scholar a stated sum at Michaelmas, Christmas, and Candlemas, respectively. The scholars are admitted on the recommendation of a visiting trustee, of which the Vicar of the parish is one. They are always expected to learn the Latin and Greek languages. Writing, arithmetic, etc., are taught at an extra expence. The head-master must necessarily be a Clergyman, who holds at the same time the perpetual curacy of Altcar, about five miles from Ormskirk. The Rev. W. Naylor, whose death was recorded in *Gent. Mag.*, vol. xcii. i., p. 380, was head of the school for upwards of half a century. The Rev. Mr. Forshaw is the present master. Of late years the original intention of the founder (with respect to the tuition being confined to classical learning) has been much neglected ; and I believe that the half-yearly visits of the trustees, at which the boys were strictly examined, have been long discontinued.

master of the school. Many years had elapsed since the attempt had succeeded; and many times since that period had it been made in vain. The scholars had heard of the glorious fetes [sic] of their forefathers in their boyish years, when they set the lash of the master at defiance for days together. Now, alas! all was changed; the master, in the opinion of the boys, reigned a despot absolute and uncontrolled. The merciless cruelty of his rod, and the heaviness of his tasks, were insupportable. The accustomed holidays had been rescinded; the usual Christmas feast reduced to a non-entity, and the chartered rights of the scholars were continually violated. These grievances were discussed seriatim; and we all were unanimously of opinion that our wrongs should, if possible, be redressed. But how the object should be effected was a momentous and weighty affair. The master was a clergyman of the old school, who for the last forty years had exercised an authority hitherto uncontrolled, and who had no idea of enforcing scholastic discipline without the exercise of the whip. The consequences of a failure were terrible to reflect upon; but then, the anticipation of success, and the glory attendant upon the enterprise, if successful, were sufficient to dispel every fear.

At the head of the Greek class there was one whose very soul seemed formed for the most daring attempts. He communicated his intentions to a chosen few, of which the writer was one, and offered to be the leader of the undertaking, if we would promise him our support. We hesitated; but he represented the certainty of success with such feeling eloquence, that he entirely subdued our opposition. He stated that Addison had acquired immortal fame by a similar enterprise. He told us that almost every effort in the sacred cause of freedom had succeeded. He appealed to our classical recollections;—Epaminondas and Leonidas were worthy of our example;—Tarquin and Cæsar, as tyrants, had fallen before the united efforts of freedom; we had only to be unanimous, and the rod of this scholastic despot would be for ever broken. We then entered enthusiastically into his views. He observed that delays were dangerous; the “barring-out,” he said, “should take place the very next morning, to prevent the possibility of being betrayed.” On a previous occasion (he said) some officious little urchin had told the master the whole plot—several days having been allowed to intervene between the planning of the project and its execution; and to the astonishment of the boys, it appeared, they found the master at his desk two hours before his usual time, and had the mortification of being congratulated on their early attendance, with an order to be there every morning at the same hour!

To prevent the recurrence of such a defeat, we determined on organizing our plans that very night. The boys were accordingly told to assemble after school hours at a well-known tombstone, in the neighbouring Churchyard, as something of importance was under

consideration. The place of meeting was an elevated parallelogram tombstone, which had always served as a kind of council-table to settle our little disputes, as well as parties of pleasure. Here we all assembled at the appointed time. Our leader took his stand at one end of the stone, with the head-boys who were in the secret, on each side of him. "My boys, (he laconically observed) to-morrow morning we are to *bar out* the flogging parson; and to make him promise that he will not flog us hereafter without a cause; nor set us long tasks, or deprive us of our holidays. The boys of the Greek form will be your Captains, and I am to be your Captain-general. Those who are cowards had better retire, and be satisfied with future floggings; but you who have courage, and know what it is to have been flogged for nothing, come here and sign your names." He immediately pulled out a pen and a sheet of paper; and having tied some bits of thread round the finger-ends of two or three boys, with a pin he drew blood to answer for ink, and to give more solemnity to the act. He signed the first, the Captains next, and the rest in succession. Many of the lesser boys slunk away during the ceremony; but on counting the names we found we mustered upwards of forty—sufficient, it was imagined, even to carry the school by storm. The Captain-general then addressed us: "I have the key of the school, and shall be there at seven o'clock. The old Parson will arrive at nine, and every one of you must be there before eight, to allow us one hour for barricadoing the doors and windows. Bring with you as much provision as you can; and tell your parents that you have to take your dinners in school. Let every one of you have some weapon of defence; you who cannot obtain a sword, pistol, or poker, must bring a stick or cudgel. Now all go home directly, and be sure to arrive early in the morning."

Perhaps a more restless and anxious night was never passed by young recruits on the eve of a general battle. Many of us rose some hours before the time; and at seven o'clock, when the school-door was opened, there was a tolerably numerous muster. Our Captain immediately ordered candles to be lighted, and a rousing fire to be made (for it was a dark December's morning). He then began to examine the store of provisions, and the arms which each had brought. In the meantime, the arrival of every boy with additional material, was announced by tremendous cheers.

At length the Church clock struck eight. "Proceed to barricado the doors and windows (exclaimed the Captain), or the old lion will be upon us before we are prepared to meet him." In an instant, the old oaken door rang on its heavy hinges. Some, with hammers, gimlets, and nails, were eagerly securing the windows, while others were dragging along the ponderous desks, forms, and everything portable, to blockade, with certain security, every place which might admit of ingress. This operation being completed, the Captain mounted the master's rostrum, and called over the list of names, when

he found only two or three missing. He then proceeded to classify them into divisions or companies of six, and assigned to each its respective Captain. He prescribed the duties of each company. Two were to guard the large casement window, where it was expected the first attack would be made; this was considered the post of honour, and consequently the strongest boys, with the most formidable weapons, were selected, whom we called Grenadiers. Another company, whom we considered as the Light Infantry, or Sharp Shooters, were ordered to mount a large desk in the centre of the school; and armed with squibs, crackers, and various missiles, they were to attack the enemy over the heads of the combatants. The other divisions were to guard the back windows and door, and to act according to the emergency of the moment. Our leader then moved some resolutions (which in imitation of Brutus he had cogitated during the previous night), to the effect that each individual should implicitly obey his own Captain, that each Captain should follow the orders of the Captain-general, and that a corps-de-reserve should be stationed in the rear, to enforce this obedience, and prevent the combatants from taking to flight. The resolutions were passed amidst loud vociferations.*

We next commenced an examination of the various weapons, and found them to consist of one old blunderbuss, one pistol, two old swords, a few rusty pokers, and sticks, stones, squibs, and gun-powder in abundance. The fire-arms were immediately loaded with blank powder; the swords were sharpened, and the pokers heated in the fire. These weapons were assigned to the most daring company, who had to protect the principal window. The missiles were for the light infantry, and all the rest were armed with sticks.

We now began to manœuvre our companies, by marching them into line and column, so that every one might know his own situation. In the midst of this preparation the sentinel, whom we had placed at the window, loudly vociferated, "The parson! the parson's coming!"

* In Miss Elgworth's collection of *Juvenile Stories*, there is a little interesting sketch, called the *Barring-out*, or *Party Spirit*. The scene is given at a private boarding-school. "The arrangement of the affair," she observes, "was left to the new manager, to whom all pledged implicit obedience. Obedience, it seems, is necessary, even from rebels to their ringleaders—not reasonable but implicit obedience."—"Archer [the name of the captain, or manager, as she calls him] and his associates agreed to stay the last in the school-room, and as soon as the Grey-beards [a name given to an opposing party of boys] were gone out to bed, he, as a signal, was to shut and lock one door, and Townsend the other; a third conspirator was to strike a light, in case they should not be able to secure a candle; a fourth was to take charge of the candle as soon as lighted, and all the rest were to run to the bars, which were secreted in the room; then to fix them to the common fastening bars of the window, in the manner in which they had been previously instructed by the manager. Thus each had his part assigned, and each was warned that the success of the whole depended upon their order and punctuality. Order and punctuality, it appears, are necessary even in a barring-out; and even rebellion must have its laws."

In an instant all was confusion. Every one ran he knew not where, as if eager to fly, or screen himself from observation. Our captain instantly mounted a form, and called to the captains of the two leading companies to take their stations. They immediately obeyed; and the other companies followed their example; though they found it much more difficult to manœuvre when danger approached, than they had a few minutes before! The well-known footstep, which had often struck on our ears with terror, was now heard to advance along the portico. The master tried to lift the latch again and again in vain. The muttering of his stern voice sounded on our ears like the lion's growl! A deathlike silence prevailed. We scarcely dared to breathe. The palpitations of our little hearts could perhaps alone be heard. The object of our dread then went round to the front window, for the purpose of ascertaining whether any one was in the school. Every footstep struck us with awe; not a word, not a whisper was heard. He approached close to the window, and with an astonished countenance stood gazing upon us, while we were ranged in battle array, motionless as statues, and silent as the tomb. "What is the meaning of this?" he impatiently exclaimed. But no answer could he obtain; for who would then have dared to render himself conspicuous by a reply? Pallid countenances and livid lips betrayed our fears. The courage which one hour before was ready to brave every danger, appeared to be fled. Every one seemed anxious to conceal himself from view; and there would certainly have been a general flight through the back windows, had it not been for the prudent regulation of a corps-de-reserve, armed with cudgels to prevent it.

"You young scoundrels, open the door instantly," he again exclaimed; and what added to our indescribable horror, in a fit of rage he dashed his hand through the window, which consisted of small diamond-shaped panes, and appeared as if determined to force his way in.

Fear and trepidation, attended by an increasing commotion, now possessed us all. At this critical moment every eye turned to our captain, as if to reproach him for having brought us into this terrible dilemma. He alone stood unmoved; but he saw that none would have courage to obey his commands. Some exciting stimulus was necessary. Suddenly waving his hand, he exclaimed aloud, "Three cheers for the barring-out, and success to our cause!" (Hurra! hurra! hurra!) The cheers were tremendous. Our courage revived; the blood flushed in our cheeks; the parson was breaking in; the moment was critical. Our captain undaunted sprang to the fire-place—seized a heated poker in one hand, and a blazing torch in the other. The latter he gave to the captain of the sharpshooters, and told him to prepare a volley; when with the red-hot poker he fearlessly advanced to the window-seat; and daring his master to enter, he ordered an

attack—and an attack indeed was made, sufficiently tremendous to have repelled a more powerful assailant. The missiles flew at the ill-fated window from every quarter. The blunderbuss and the pistol were fired; squibs and crackers, ink-stands and rulers, stones, and even burning coals, came in showers about the casement, and broke some of the panes into a thousand pieces; while blazing torches, heated pokers, and sticks, stood bristling under the window. The whole was scarcely the work of a minute. The astonished master reeled back in dumb amazement. He had evidently been struck with a missile, or with the broken glass; and probably fancied he was wounded by the fire-arms. The school now rang with the shouts of "Victory," and continued cheering. "The enemy again approaches," cries the captain; "fire another volley;—stay; he seeks a parley, hear him."—"What is the meaning, I say, of this horrid tumult?" "The barring-out, the barring out!" a dozen voices instantly exclaimed. "For shame," says he, in a tone evidently subdued, "what disgrace you are bringing upon yourselves and the school. What will the Trustees—what will your parents say? William (continued he, addressing the captain), open the door without further delay."—"I will, sir," he replied, "on your promising to pardon us, and to give us our lawful holidays, of which we have lately been deprived; and not set us tasks during the holidays."—"Yes, yes," said several squealing voices, "that is what we want; and not to be flogged for nothing."—"You insolent scoundrels! you consummate young villains!" he exclaimed, choking with rage, and at the same time making a furious effort to break through the already shattered window, "open the door instantly, or I'll break every bone in your hides."—"Not on those conditions," replied our captain, with provoking coolness; "come on, my boys; another volley." No sooner said than done, and even with more fury than before. Like men driven to despair, who expect no quarter on surrendering, the little urchins daringly mounted the window-seat, which was a broad old-fashioned one, and pointed the fire-arms and heated poker at him; whilst others advanced with the squibs and missiles. "Come on, my lads," says the captain, "let this be our Thermopylæ, and I will be your Leonidas." And indeed so daring were they, that each seemed ready to emulate the Spartans of old. The master, perceiving their determined obstinacy, turned round without further remonstrance, and indignantly walked away.

Relieved from our terrors, we now became intoxicated with joy. The walls rang with repeated hurrahs. In the madness of enthusiasm some of the boys began to tear up the forms, throw the books about, break the slates, locks, and cupboards, and act so outrageously, that the captain called them to order; not, however, before the master's desk and drawers had been broken open, and every plaything, which had been taken from the scholars, restored to its owner.

We now began to think of provisions. They were all placed on

one table, and dealt out in rations by the captains of each company. In the mean time we held a council of war, as we called it, to determine on what was to be done.

In a recess at the east end of the school, there stood a large oak chest, black with age, whose heavy hinges had become corroded with years of rust. It was known to contain the records and endowments of the school, and, as we presumed, the regulations for the treatment of the scholars. The oldest boy had never seen its inside. Attempts, dictated by insatiable curiosity, had often been made to open it; but it was deemed impregnable. It was guarded by three immense locks, and each key was in the possession of different persons. The wood appeared to be nearly half a foot thick, and every corner was plaited with iron. All eyes were instinctively directed to this mysterious chest. Could any means be devised for effecting an entrance? was the natural question. We all proceeded to reconnoitre. We attempted to move it, but in vain. We made some feeble efforts to force the lid; it was as firm as a block of marble. At length, one daring urchin brought from the fire-place a red-hot poker, and began to bore through its sides. A universal shout was given. Other pokers were brought, and to work they went. The smoke and tremendous smell which the old wood sent forth rather alarmed us. We were apprehensive that we might burn the records, instead of obtaining a copy of them. This arrested our progress for a few minutes.

At this critical moment a shout was set up that the parson and a constable were coming! Down went the pokers, and, as if conscience-stricken, we were all seized with consternation. The casement window was so shattered, that it could easily be entered by any resolute fellow. In the desperation of the moment we seized the desks, forms, and stools, to block it up; but our courage in some degree had evaporated; and we felt reluctant to act on the offensive. The old gentleman and his attendant deliberately inspected the windows and fastenings; but, without making any attempt to enter, they retreated, for the purpose, as we presumed, of obtaining additional assistance. What was now to be done? The master appeared obdurate; and we had gone too far to recede. Some proposed to drill a hole in the window-seat, fill it with gunpowder, and explode it, if any one attempted to enter. Others thought we had better prepare to set fire to the school sooner than surrender unconditionally. But the majority advised what was perhaps the most prudent resolution, to wait for another attack, and, if we saw no hopes of sustaining a longer defence, to make the best retreat we could.

The affair of the Barring-out had now become known, and persons began to assemble round the windows, calling out that the master was coming with assistants, and saying every thing to intimidate us. Many of us were completely jaded with the over-excitement we had experi-

enced since the previous evening. The school was hot, close, and full of smoke. Some were longing for liberty and fresh air; and most of us were now of opinion that we had engaged in an affair which it was impossible to accomplish. In this state of mind we received another visit from our dreaded master. With his stick he commenced a more furious attack than before; and observing us less turbulent, he appeared determined to force his way, in spite of the barricadoes. The younger boys thought of nothing but flight and self-preservation; and the rush to the back-windows became general. In the midst of this consternation our captain exclaims, "Let us not fly like cowards; if we must surrender, let the gates of the citadel be thrown open; the day is against us; but let us bravely face the enemy, and march out with the honours of war." Some few had already escaped; but the rest immediately ranged themselves on each side the school, in two extended lines, with their weapons in hand. The door was thrown open—the master instantly entered, and passed between the two lines, denouncing vengeance on us all. But as he marched in, we marched out in military order; and giving three cheers, we dispersed into the neighbouring fields.

We shortly met again, and after a little consultation, it was determined that none of the leaders should come to school until sent for, and a free pardon given.

The defection, however, was so general, that no corporal punishments took place. Many of the boys did not return till after the holidays; and several of the elder ones never entered the school again.

IIAN.

Highland Custom.

[1752, p. 458.]

I have been about a month in the Highlands, where I lodged with a laird, two miles from the wood of Birnham, which makes so considerable a figure in "Macbeth." Shakespeare, if I remember, founds the fancy of the wood's moving upon an order of the Macduffs, for the soldiers taking every man a bough in his hand, to conceal their number on the march. My landlord on shewing me Birnham hill from his garden, and telling me the story, acquainted me with a practice of the antient Highlanders in their military affairs, which much more naturally accounted for the accomplishment of the witches' prophecy, and which in fact was the true historical case.

The Highland Clans used to distinguish themselves in battle by sprigs of different trees, which they wore in their bonnets as cockades. The ensign of the Macdonalds was fir, and every clan had its particular tree, by which in the heat of battle it might be known.—Woods are so scarce in this country that 'tis to be imagined the sprigs they place in their bonnets were generally not very large; but as Macduff marched to attack Macbeth from Birnham, where there is a remarkably large

wood, and in the summer, the soldiers decked their bonnets more gayly than usual, and many of them besides carry'd branches in their hands; for I should have told you that their ensigns always carry'd a branch of the tree which was peculiar to their clan, by way of colour.

Yours, etc., T. C.

Taking Oaths.

[1746, pp. 313, 314.]

In the golden verses, commonly ascribed to Pythagoras, we see the due observance of an oath made one of the chief duties of man. The antient Greeks and Romans bound those persons by an oath to whom they left the execution of their last wills; which custom is alluded to in many passages of the antients. Juvenal, than whom nobody more detested, or more severely scourged vice, among the blessings of the golden age mentions swearing not being practised then,

“ . . . Nondum Græcis jurare paratis,” etc.—Sat. vi. l. 6.

The veneration, in which an oath ought to be held by Englishmen, appears from the long practice of our courts of law; where an oath is administer'd as the test of the veracity of the person swearing; and if he is proved perjured, a shameful and painful penalty is inflicted on him.

The custom of cursing and swearing, which has long prevail'd among almost all sorts of people in England, is not only indecent and unpolite, but wicked, as it takes away the reverence and awe which are due to a legal oath; and I doubt not but many persons in a length of years have forsworn themselves thro' the little value which they placed on an oath. When men are countenanced by each other in using the most shocking execrations on the slightest occasions, and in swearing by the Deity without any occasion, the solemnity and religious sense which ought to attend the act of legal swearing vanishes; and such persons as are not habituated to religious or philosophical speculations, treat the form of administering an oath with as much indifference as they would any common and familiar act.

It was time, therefore, for the legislature to endeavour to put a stop to this scandalous and profane custom:* every man's property, and

* By the Act newly pass'd a person convicted, after June 4, 1746, of cursing or swearing, if a day labourer, common sailor, soldier, or seaman, is to pay one shilling; every person, under the degree of a gentleman, two shillings; and every other person of or above the degree of a gentleman, five shillings; for the second offence to pay double, and for every subsequent offence treble the sum first inflicted. Offenders not paying the penalty, to be committed to the house of correction, and kept to hard labour for 10 days. Any common soldier, sailor, or seaman on conviction to pay the penalty and cost, or, in default thereof, instead of being committed to the house of correction, to be set in the stocks for one hour, and for any number of offences two hours. The cost to be ascertained by the justice, etc. The offender, if not able to pay the penalty, may give satisfactory security. Any

life, might be affected by it ; for when the bond of conscience is once broke, the security of society is in a great measure impaired ; for tho' our penal laws are the barriers erected for us against evil doers, yet thousands of the innocent may be ruin'd by perjury, without the perjured persons being detected : and that indifference with which the vulgar, and I am afraid persons of higher rank, may be brought to treat a legal oath by a long habit of cursing and swearing, may perhaps be the occasion of perjury sitting very light on their consciences.

I should not wonder if it could be demonstrated that perjury is more frequent in popish than in protestant countries, where such oaths are in the mouths of all men as are astonishing to the considerate, on account of the folly and profaneness of them : among their oaths in common use are the following : by "God's bones," by "God's flesh," by "the blood of God ;" many more of which sort may be seen in the old English comedies, wrote in popish times.

Our old and great English dramatic poet has, in his play call'd "As You Like It," represented man in one of his stages of life as

"Full of strange Oaths"

Shakespeare has indeed drawn a common swearer like a savage in what follows,

" bearded like a pard,
Jealous in honour, sudden and quick in quarrel." [Act ii. Scene 7.]

I cannot without surprize hear men, whose birth, education, and stations in life, should raise their minds above the vulgar, utter such oaths and curses as would even disgrace the lowest class of men, on a notion that this makes them appear manly and terrible, while, on the contrary, it renders them unmanly and contemptible.

Broughton's amphitheatre, and the boxing stages, are the schools in which cursing and swearing have been taught and practised with great success : in them I have seen the British bruisers, numerous as the Athenian youths in these groves of Academus, throng round the champions : peers, poets, painters, players, and pickpockets, have joined in the loud applause, and confirm'd their approbation with a volley of oaths. Had Milton lived to our times, he might have been said to have taken his description of the realms of chaos and old night from these places : there loud uproar, hubbubs wild, and tenfold confusion, surround the throne of Anarchy. I have heard some

justice, mayor, etc. wilfully omitting to execute this Act, to forfeit five pounds, one moiety to the informer, the other to the poor of the parish. Any constable, petty constable, etc., omitting the performance of his duty, to forfeit forty shillings, to be committed to the house of correction, and kept to hard labour for one month. Conviction, before a justice, mayor, etc., to be final. Prosecutions to be commenced within 8 days. The Acts 21 James I. and 6th and 7th William III. repealed.

of the ingenious frequenters of such places say that our heroic youth thence receive their first impressions of courage, and by the scenes presented there they are fired to acts of glory. All men who are apt to indulge reflection will allow, that, if the manners of barbarians are proper for the imitation of a civilized people, those are the schools of honour: but we know that heroic virtue cannot be the growth of such inglorious and ignoble soils. Hockley in the Hole is now no more; and what shall be the fate of the other school of defence those must determine who have so laudably exerted their power against profane cursing and swearing.

I would recommend to all persons of high rank, and to others who have children and servants, one method which will facilitate the reformation proposed: let them resolve never to swear a rash oath, or utter a curse, and to turn every servant away that shall do either, and the emulation in lower men of imitating their superiors in cursing and swearing will cease.

I have in some families heard a young girl utter expressions which border on cursing: I was surprized to hear such words from the lips of Innocence; for I believe she said nothing from any bitterness of heart; but my wonder ceased when I heard her mamma use the same words, and her father curse and swear without reserve: for a good wife is always forward to imitate a fond husband: and a dutiful child thinks she can do nothing better than follow the example of a kind father and mother. Dr. Young has drawn a character of a young lady who was above the reserve in her conversation which is peculiar to her sex.

“Thalestris triumphs in a manly mien,
Loud is her accent, and her phrase obscene.
—In fair and open dealing where's the shame?
What Nature dares to give she dares to name:
And now and then, to grace her eloquence,
An oath supplies the vacancies of sense.”

Such as see the deformity of a character like this, will strive to merit a more amiable and beautiful one.

[1754, pp. 594, 595.]

That the vice of swearing in common discourse is at this day but too frequent in this nation will be allowed, but then, I think, it is chiefly found amongst the lower sort of people; and I remember an observation I have read somewhere, “That it came in at the head, but is going out at the tail;” I hope the observation is true, and that in time this horrible custom will totally vanish, both in head and tail. However, this implies that at first it prevailed most amongst the nobility and gentry, and “To swear like a lord,” and “To swear like an emperor,” are expressions of the same denotement, and which, I dare say, have often sounded in your ears. It is astonishing with what

facility our kings would formerly swear at every turn. The form used by Henry VIII. was "By the mother of God," and, accordingly, Shakespeare, adhering to history, introduces him saying,

"Now by my holy dame,"

And again,

"By God's blest mother."

And afterwards,

"By holy Mary."

SHAKESPEARE, *Henry VIII.*, Act 3, Sc. 4.

The oath of the Conqueror was "By the splendour of God" (see Rapin, vol. i. p. 165, 180, in Not.), and that of Rufus, as we are told, "By St. Luke's face," for so Rapin i., p. 189: "Whereupon the King told the monk, swearing by 'St. Luke's face,' his usual oath, that he best deserved the abbey, and should have it for nothing."

But I think there is a great mistake in this matter; for tho' the Roman Church pretends to have the head of St. Luke both at Prague and at Rome (see Patrick's "Devotions of the Romish Church," p. 14), yet I think Rufus did not swear by the face of St. Luke, but "By the face of Christ." In the monkish historian Eadmarus, this prince swears four times; 1st. "Per sanctum vultum de Lucâ," p. 19; 2nd. "Per vultum Dei," p. 30; 3rd. "Per vultum de Lucâ," p. 47; and lastly, "Per vultum Dei" again, p. 54. It appears to me the King intended the same oath in all the four places, and if he designed to swear by St. Luke's face in those two instances where St. Luke is mentioned, he would have said "Per vultum Lucæ," and not "Per vultum de Lucâ," for "Per vultum de Lucâ" cannot signify St. Luke's face, that is, it is not equivalent to "Per vultum Lucæ," the Latin writers never using "de" by way of periphrasis for the genitive case. And therefore I take the truth of the matter to be this, that whereas in every case the king intended to swear "by God's face," or "the face of Christ," he meant more especially to swear by some particular one painted by St. Luke, of whose works, as a painter, the antients pretended, as I think the Romanists still do, to have many specimens. (See Dr. Cave's "Lives of the Apostles," p. 180.) Thus the faces of Christ being various, first his real face; secondly his veronica, or his face impressed upon the handkerchief, concerning which see Calmet's Dict. in voc.; and thirdly this painting by St. Luke; the King chose to swear by this last, and this last might very well be expressed by "Per sanctum vultum de Lucâ," that is, "de Lucâ factum." The conclusion is that the usual oath of King William Rufus, was not by St. Luke's face, but by the face of Christ, depicted by St. Luke, who is said to have been very skillful in that profession; is at this day the reputed patron of the painters; and concerning whom and his works, as an artist, much, I presume, may be seen in a tract of Greyer the

Jesuit (and something probably about his portraits of Jesus Christ); but for my part I have not the book by me.

PAUL GEMSEGE.

Crossing the Equator.

[1792, pp. 412-414.]

As I never remember reading in any of your magazines an account of the fun usual on board ships on crossing the line, I will extract from a letter on board an Indiaman, giving an account of it; and as every custom, however ridiculous it may have dwindled into (as for instance, swearing at Highgate) has had a salutary foundation, I should wish some of your numerous readers, or your philanthropic self, would be pleased to tell me from what occasion it arose. Time that is employed in investigation must be of general utility, for it often draws, if not a satisfactory conclusion of our own, a wise one from a better informed man; so, good Mr. Urban, call upon some of your many friends, and fix an opinion about it.

A RAMBLER.

“But I must tell you the fun above board, etc., and for which preparation had been making all the morning; it is customary to play tricks upon all water travellers that have never been in South latitudes, and the sailors look upon it as a privilege to make themselves as merry as they can. Passengers generally, by a moderate quantity of liquor, avoid the honour of the ceremony; but, should an unfortunate one prove restive, the watery gods would become very boisterous. A sailor representing Neptune, curiously rigged with a trident and stock fish at the top of it, with thick oakham to burlesque flowing locks, is mounted upon one of the ship’s gratings, by way of a triumphal car; on his left, Madam Amphytrite, bedizened in the full fashion of Portsmouth Point; with this distinction, she appeared big with child, which we should suppose rather unusual with the Point ladies; they were dragged (I beg pardon) they were drawn upon the quarter deck by two Africans, and attended by a numerous retinue of inferior Gods; and, what was unexpectedly well timed,* Amphytrite insisted on freedom being given to the Africans, swearing that the Gods would never countenance the inhuman Slave-trade. On approaching the captain of the ship, Neptune congratulated him on his quick passage, and told him, in consequence of his good treatment of his children, the British sailors, he had given him a Southerly wind, and should continue to look to him the rest of his voyage; at this moment the ladies came on the quarter deck, which induced Mrs. Amphytrite to dismount from her car, and tottering towards them, leaning on a piece of old broomstick, thus began:

“Sweet young damsels I greet you; I’ve conducted many of you to India; be of good cheer; it’s what we must all come to [stroking her belly]; never fear, sweet young damslets; India’s the place for Nabobs and arrack; and if old fogrum [turning to Neptune] should offer to do any thing to discompose you, I will [shaking her stick at him]—d——n me tight, if I don’t.”

“Neptune, who perhaps knew the force of stick argument, gave her a kiss, which produced a most engaging leer, from a pair of as squinting eyes as you ever saw; not upon the God, but upon the fair dames:—‘But, damslets of my heart,

* You will not be surprized at this, when I tell you, I have often since seen this honest far with a volume of Shakespeare.

you have not seen our Wallet de Shavre;* we never travel without him; look at him!" A sailor with bushy spun yarn, half flowered, with three large horse combs, and a rusty piece of iron to shave with, made his advance. If you had seen the figure, and the extended broom-stick, turning him round to advantage, you must have laughed most heartily.

"The captain told them the quantity of grog they were to be regaled with, and that he hoped they would conduct themselves with propriety; Amphitrite† wielded her stick, and swore by her power they should: she then remounted the car, and the procession moved slowly on by beat of drum; but not before the Goddess had sung to the ladies with great humour: 'When I was young, I 'could bill like a dove,' etc.

"They proceeded into the waste, where a large tub of water was placed with a plank over it, in order to introduce the new-comers to a Southern latitude; on catching a novice, he was brought before the judge, who was too arbitrary to hear an answer, but ordered the Wallet de Shavre to proceed; in an instant his face is covered with the hard-to-be-rubbed-out mixture of tar and grease, and the rusty iron rasped over it; he is then asked, if he had ever crossed the Line before; on answering 'No,' he is in hopes they have finished with him; they bid him say 'God save the King,' which obliging him to open his mouth, the wit then is to stick a piece of tarred rope in it; in the confusion, the seat is easily drawn from under him, and souse he ducks into the tub; in this 'buck-basket' situation several buckets of water are thrown over him, and he is pushed forward amongst his laughing comrades. This ducking across the Line, as it is called, frees them for ever after; and I could not help observing, how anxious and active the first sufferers were to get others into the same situation. After the sailors had finished, the soldiers began, and I do not believe one escaped; they did not seem at first to relish it, but seeing others as dirty as themselves, it ended in general laughter, and in two hours Neptune and his wife dwindled into mortals. They do say, the lady is already very drunk; I believe it, for she has met with a great deal of applause, and a copious quantity of grog, and I hear her stammering away in the steerage.

"She has done me the honor of calling in my cabin, and drinking a stiff glass of grog; at the same time assuring me, by a mortal squeeze of the hand, that she was sure, 'I loved a sailor dearly,' and that she hoped 'sailors and soldiers would always fight hard and drink hard together.' I shewed my approval by another glass of grog; and, I am very well assured, we parted friends; and where was the harm of it? For when sailors and soldiers have the privilege (of the day) to do their best to be happy, it is the duty of every man (that is only an allowed superior) to endeavour to make them so.

"I wonder from whence this curious custom arose; but I am sure it is so rooted a one that, if a ship was not to be granted it, it would occasion a dangerous cabal amongst the crew. Who knows but Vasco de Gama, who was always so happy in a ready thought, might have been the framer of it, to keep up the hearts of his men, previous to his doubling the Cape in his great perilous voyage? But, whoever he was, he had a wise head; for long voyages require a bustle every now and then to keep the devil out of the sailors' heads. Trade winds are pleasant, but too insipid; a ship is sometimes a month without having occasion to touch a rope; and sometimes so becalmed, as to be almost as long without advancing a degree; of course a languor ensues; which is a time for bad men to be thinking evil themselves, and working it up in others. In foul weather they have enough to do; but it would be a good practice on a calm evening to pipe all

* Why should not sailors as well have their Wallet de Shavres, as beaux their Valet de Chambres?

† This man is not only a compleat humourist, but has a cast of countenance that immediately tells it: he often when singing reminds me of Edwin.

hands to drum, fife, and dance ; for what can be more harmless than kicking bad thoughts out of the head, than the cheerful sound of the drum, exhilarated with a well-timed glass of grog, or more salutary callibogus (which is never spared in this ship). When they are tired with dancing, they should be encouraged to sing and tell tales : there are always some capital fellows in this way, and I have often listened with delight to the rude unlettered songs of the fore-castle, and to the brave soldiers upon nightly guard.

“ Thus, my friend, have I endeavoured to describe, as faithfully as I can, what I have now twice been an eye witness of ; and I am persuaded (though I have often heard it ridiculed), when conducted with the laugh and manner of this day, it is not only useful amongst the men, but as well worth seeing as a farce, and was performed by characters as valuable as any in the world—by British Sailors !—As to dirty faces, there is an Ocean around us, to wash them clean ; and there is never danger of taking cold from an immersion in salt water.”

Lamb's-Wool and other Customs.

[1784, p. 343.]

I shall trouble you with a few remarks on Lamb's wool, in addition to those of your correspondents in the last number of your excellent Magazine. [See *sub voce* Christmas in the section on 'Days and Seasons.']

I have often met with it in Ireland, where it is a constant ingredient at a merry-making on Holy-eve, or the evening before All Saints day ; and it is made there by bruising roasted apples and mixing them with ale, or sometimes with milk. Formerly, when the superior ranks of people were not too refined for these periodical meetings of jollity, white-wine was frequently substituted for ale. To Lamb's-wool, apples and nuts are added as a necessary part of the entertainment, and the young folks amuse themselves with burning nuts *in pairs*, on the bar of the grate, or among the warm embers, to which they give their name and that of their lovers, or those of their friends who are supposed to have such attachments, and from the manner of their burning and duration of the flame, etc., drew such inferences respecting the constancy or strength of their passions, as usually promote mirth and good humour.

I happened to reside last year near Chepstow in Monmouthshire ; and there for the first time heard of Mothering Sunday. My enquiries into the origin and meaning of it were fruitless ; but the practice thereabouts was, for all servants and apprentices, on Midlent Sunday, to visit their parents, and make them a present of money, a trinket, or some nice eatable ; and they are all anxious not to fail in this custom.

There is an ancient custom in some parts of South Wales, which is, I believe, peculiar to that country, and still practised at the marriages of servants, trades-folks, and little farmers. It is called *a bidding*, and is of real use. For before the wedding, an entertainment is provided to which all the friends of each party are *bid*, or

* So called by sailors : spruce-beer mixed with grog.

invited, and to which none fail to bring or send some contribution, from a cow or a calf down to half a crown or a shilling. Nor can this be called absolutely a present, because an account of each is kept, and if the young couple do well, it is expected that they should give as much at any future bidding of their generous guests. I have frequently known of £50 being thus collected; and have heard of a bidding which produced even a hundred, to a couple who were much beloved by their neighbours; and thereby enabled to begin the world with comfort. [See ante page 67.]

D. A. B.

Drinkings at Church-Stiles.

[1852, p. 442.]

In the review of the last edition of Pepys' diary, in our Magazine for March 1849, at p. 214, it was suggested that the noble Editor had mistaken the word church-ale, in a passage where Pepys says, "that on the 18th April, 1661, after dinner we all went to the church-stile and there eat and drank." As a proof that Lord Braybrooke's reading is correct, a correspondent of "Notes and Queries" has transcribed a minute passed at a Warrington vestry meeting, April 10th, 1732. "That hereafter no money be spent on ye 5th Nov'r, nor on any other state day, on the parish account, either at the church-stile or any other place." At the close of the same book is an account which shows the custom in full vigour in the year 1688:

Payd the 5th of November, to the ringers, in money	
and drink	- - - - - 2s. od.
For drink at the church-steele	- - - - - 13s. od.

Pins Found in Coffins.

[1834, p. 592.]

A few years ago, in removing the old church at Oldswinford, Worcestershire, there was an unavoidable exposure of coffins and human remains, and in one of the coffins a lady was found full-dressed in ancient costume, and an enormous multitude of pins in her dress and lying strewd about. Was this connected with superstitious motives, or in what other way may the presence of the pins be accounted for?

Local Customs.



LOCAL CUSTOMS.

On the Antient Tenure called Drengage.

[1821, *Part II.*, pp. 30-34.]

THERE is a species of Tenure in the North of England, called Drengage, frequently mentioned in various records, which has caused great diversity of opinion as to its nature; and I believe it is not yet settled whether it was a free tenure or one of villenage and servility. If the following observations, made during a search after other matters, tend to throw the least light on the subject, they are heartily at your service.

The word is Anglo-Saxon, and to be found in most of the dialects of the Gothic.

There are three authors of note who advocate the claim of this tenure to the rank of petty serjeantry; Blount, in his book of Tenures, and Law Dictionary; Dr. Hickes, in the Thesaurus, and Sir Henry Spelman, in his Glossary and Remains.

Blount says, the Drenches or Drengs were free, and held by knight-service; but this is a borrowed opinion merely, as is manifest from his quotation of a MS. Domesday Book, and his reference to Spelman.

The quotation from the manuscript is a garbled and imperfect passage from a transcript of the original, which passage will be given correctly hereafter.

Dr. Hickes also thought drengage was a knight-service, in proof of which he quotes a grant or charter of Ralph, Bishop of Durham, of the time of William I. "R. bryceop xpeceþ pell alle hys þemer 7 ðpengeþ of Ealonþryce 7 Nophamþryce," etc. which he renders, "R. Episcopus omnibus suis Ministris, et Militibus Lindisfarnensis Insulæ, et pagi Norhamensis, salutem dicit," etc.

The Doctor gives "militibus" as the meaning of "ðpengeþ," partly because it is so rendered in the Sharnborne pedigree :

"In hac versione," says he, "þpenzer reddidi militibus, et eadem significatione gaudere censens in historia familie de Sharnborne, quæ extat in Reliquiis Spelmannis;" and that "ipsi in posterum vocarentur Drenches, i. e. ut ego puto, Milites, a cimbrico *drengr*, vir strenuus, fortis, et synecdochice Miles.—Sic in Edda Icelandorum, Mythol. xlii. *Thor gick út um Asgard æm þngur dreingr*; Thor ex Asgardio profectus est in formâ juvenis Militis.—Sic in historia Styrbjornonis Suecici, quod extat in commentariis Christiani Wormii ad Aræ multiscii scedas: *nu er dan markar drotten í dreingta líð getingenn*; nunc profectus est Daniæ Rex ad Militum copias.—Sic etiam in *Þlafs saga*, *Þack attu in, quæ etáta, Armur drengr*; Intro i, inquit Vidua, miselle Miles.—Sic, denique, in *Heibarar Saga*; cap. v. p. 68. *en stal þið einn orosto þeyra þraustra dreingta nemur huguþíllí*; Alter robustorum Militum contra alterum pugnabit, nisi animus fatiscat."

Although Dr. Hicckes appears to have been determined in his translation of these several quotations from the Icelandic, by the Sharnborne paper, and the signification of the word in the Cimbric, he, nevertheless, in his "Dictionariolum," gives the Icelandic word *drengr*, *famulus*.—Now, according to his own shewing, the Icelandic is but a dialect of the Gothic through the Cimbric, and the word being the same in both tongues, I apprehend the meaning should also be so; why, therefore, should he say in one instance miles, and in the other famulus?

With regard to the history of the Sharnborne family, published by Gibson in Sir Henry Spelman's Remains, little need be said; for it is now universally acknowledged not to be a genuine document. It was probably compiled by some intriguing Monk in the latter part of the reign of Hen. VII. or early in that of Hen. VIII., who found his account in flattering the family.

Mr. Parkin, in his "Impartial Account of the Invasion of William Duke of Normandy," 4to. 1757, Mr. Brooke in the Archæologia, and Dr. Brady, declare their conviction of its being a forgery; and it is allowed to be so by Tyrrel, in his History, vol. ii. p. 51, 52; though Mr. Hume calls him "a pertinacious defender of his party notions."

Dugdale also thought it genuine, and the original is deposited among his MSS. in the Ashmolean Museum, whence Spelman had it. The objectionable passage is as follows:

"Propter quod, idem Edwynus et alii quidam, qui ejecti fuerunt, abierunt ad Conquestorem, et dixerunt ei, quod nunquam ante conquestum suum, nec post, fuerunt contra ipsum Regem in concilio, et auxilio; sed tenuerunt se in pace, et hoc parati fuerunt probari, quomodo ipse Rex vellet ordinare; propter quod idem Rex fecit inquirendum per totam Angliam, si ita fuit quod quidem probatum fuit; propter quod idem Rex præcipit ut omnes illi qui sic tenuerunt se in pace in formâ prædictâ, quod ipsi retinuerunt omnes terras et dominationes suas adeo integrè, et in pace, ut unquam habuerant et tenerant ante Conquestum suum."

In Spelman's Glossary, in voc. Drenches, Drenches, and Dren-gagium, Sir Henry says:

"Voces alius sopitæ, et quæ me diu torserc.—Domesd. titl. Cestrens. Roger Pictavens. Neuton; Hujus Manerii aliam terram xv homines quos Drenches vocabant pro xv maneriis tenebant. Titt. eisdem in villa Wallington; ad ipsum

Manerium pertinebant xxxiv drenches, et totidem Maneria habebant.—In exordio Chartæ antiquæ illius seculi, Alg. Prior, et totus Conventus Ecclesiæ S. Cuthberti, Edwino, et omnibus Teignis, et Drengis, et omnibus hominibus S. Cuthberti de Goldinghamshire, Salutem, etc.—Clarum est Drenches istos fuisse e genere vassalorum et servorum domesticorum (qui hodie apud Danos vocarentur in sing. Dreng, in plurali Dreng, ut mihi est Author Axilius Jul. Dan.) non ignobilium, cum singuli, qui in Domesd. nominantur, singula possiderunt maneria.—Quod igitur in charta lego Teignis, et Drengis, et hominibus; subintelligo Baronibus, militibus, et liberè Tenentibus; Drengosq. pariter Militaris quid obsequii polliceri.”

If Spelman had luckily continued his quotation of the passage from Domesday to the end, he had not deceived himself, nor misled Blount: the lines are:

“Huj. M. alia' t'ram xv ho'es quos drenches vocabant p. xv M. teneb'. sed huj. M. *bereuich'. erant, & int'. om's. xxx solid'. reddeb'.—Huj. hund'. ho'es. lib'i. pt ii', erant in eadem consuetud'. qua ho'es derberia. & plus illis ij diebus in Augusto metebant in culturis Regis. Modo sunt ibi vi drenghs & xii. vill'i & iij bord'.”

In Wallington we have:

“Rex E. tenuit Walintune cu' iij *Bereuich'. ad ipsu'. M p'tineb'. xxxii drenghs, & totidem M. habeb'. in quib'. erant xlii carucatae t're & una hida & dimid'.”

Which may be rendered: The remainder of the land of this manor was held by fifteen men, called Drenches, for fifteen manors; but they were *beverches belonging to the manor*, and paid but thirty shillings rent among them all. The free men of the hundred, with two exceptions, were bound by the same customs as the *beverches*, and, besides the two reap-days in August, they mowed on the King's lands.—There are now six drengs, and twelve villains, and four bordarii.

Walinton was held by King Edward with three *beverches*. To this manor *belonged* thirty-three drenghs, and they held so many manors, in which were 42 carucates of land, and one hide and a half.

One would not accuse Spelman of quoting just so much of these passages as served his purpose, without giving the remainder that made against him; but, if he had given the whole, the construction must have differed widely from the one he has put upon it.

It is needless here to speak of the existing hatred between the Normans and Saxons, or of the impossibility of the latter holding in one case 15 manors, and in the other thirty-four. It is manifest, that these drenches were villains of the soil, and held the lands of Newton and Walinton among them, by a Saxon customary tenure, which was permitted to remain unmolested by their successors the Normans.

In Newton, these fifteen drenches paid among them, for their fifteen manors, no more than thirty shillings rent, the remainder being made up by bodily labour.

* *Beverches*, corrupted by the Norman scribe into *bereuich'*, were persons who performed two days' work at reaping.

With regard to the charters of the Bishop of Durham, and Prior of St. Cuthbert; such empty addresses were not unusual among the great Landholders in the Norman reign, to the broken-spirited Saxons, who had but lately been ousted from their possessions, and converted into mere tenants of their own soil by their oppressors. Thus far the supporters of the opinion for free tenure. By the quotations from Domesday, under Newton and Wallington, given above, there can be no doubt that drengage was considered a base tenure; and the following grants and observations upon them, serve but to confirm the idea more strongly.

Dr. Burne, in the History of Cumberland and Westmorland [vol. i. pp. 21-22], observes, that "Sir Hugh Morville changed drengage in Westmorland into free service," which implies that it was not free before. This Sir Hugh lived in the reign of Henry II. In Clifton, Clibburne, Lowther, Brougham, and Melkathorpe, in the county of Westmorland, this tenure of drengage existed, as appears by inquisition 3 Ed. III., to a considerable extent.

Gilbert de Burgham, temp. Joh. et Hen. III., gave half of the village of Brougham, with the advowson of the Church there, to his Lord Robert de veteriponte, of whom he held in drengage, that the other half might be free from that service.

31 Ed. III. Gilbert, son of Gilbert de Engayne, Lord of Clifton, granted to Roger de Clifford Lord of Westmorland, by indenture, the services of John Richardson, and several others by name, holding in drengage, with their bodies and all that belonged to them (*cum eorum corporibus et eorum sequelis*) for life, to the said Roger, and to the heirs of the said Roger during the life of the said Gilbert, if the said Roger should die before him. By another deed, 38th of same reign, the said Gilbert granted to William Wybergh, and his heirs and assigns, all his bondmen, with all belonging to them (*omnes bondos et nativos meos, et eorum sequelas*).

Again, 40th of same reign, the said Gilbert de Engayne gives to William de Wyburgh and Elianore his wife, and the heirs of their bodies, lawfully begotten, his whole moiety of a moiety of the manor of Clifton in demesne, and the services, with the services of the free tenants, and with the bondmen (*cum nativis et eorum sequelis*) to the said moiety of the moiety of the said manor belonging.

It seems then, that the drengs were tenants in pure villenage, bound to the lord, and annexed to the manor, and that they were usually sold with the farm to which they belonged, as mere drudges, to perform the most servile and laborious offices.

Sir Matthew Hale, on the Veteriponte charter, observes; that

"Three kinds of rents and tenures were common here, which the Southern counties of England were not acquainted with:—1. White farms of the tenants, which was the ordinary rent. 2. A service called Coinage, paid by the knights

and free tenants; and 3, a service or tenure called drengage, which was not a knight's service."

The second and third shew the service of a border county, and consequently, therefore, would not be known in the South.

In the county of Durham, Nicholas de Oxenhale, as appears by Inquisition 9 Ed. III.

"Ten'. de d'no. Episcopo in capite maner'. de Oxenhale per hom'. et fid'. et servic'. xls. et faciet tres sect'. ad Com'. Dun'. per an'. et faciet quartam partem unius drengagii, scilicet quod aret quatuor acras, et seminet de semine Episcopi, et herciet et faciet quatuor *p'cac'o'es in Autumpno, scil' tres de omnibus hominibus suis cum tota familia domus excepta husewia, et quartam cum uno homine de quacunque domo, excepta propria domo sua, quæ quieta erit; et custodiet canem et equum per quartam partem anni, et faciet† vervare qu' fuerit in Episcopatum."

Drengage appears also to have existed, in very early times, in the county of Nottingham; for in a grant of Henry I. to Richard le Fleming, of lands in Cuckney, one Gamelbere is mentioned, "qui fuit vetus dreyinge ante conquestum."

In the Scots tongue this word was lately in use, and had the signification which is attributed to it in the construction of these Grants and Charters. Dr. Jamieson says, it meant "one in a servile state, perhaps expressive of equal contempt with the designation, slave."—In Sir David Lindsay's Poems, 4to., 1592 :

"I haif heir, I to the tell,
Ane nobile kaip imperiele,
Quhilk is not ordanit for *dringis*,
But for Duckis, Empriouris, and Kingis,
For princely and imperiall fulis."

Perhaps it is used in a similar degree by Polwart in 1657 :

"Dead *dring*, dryd sting, thou wilt hing."

And in Bannatyne's Poems, 1568 :

"Wer thair ane king to vax and ring,
Amang gude fallowis cround,
Wrechis wald wring and mak murnyng
For dule they suld be dround;
Quha finds ane *dring*, owdir auld or ying,
Gar hoy him out and hound."

Dr. Jamieson adds, however, afterwards, that "it primarily signified vir fortis; and even in its secondary and modern sense, implies no idea of meanness; except what may be viewed as attached to a state of servitude." There is an appearance of contradiction between the Doctor's first and last observation, which I cannot reconcile.

Although some may think the drengs were, during the Saxon æra, knights or even free tenants, it appears sufficiently manifest, I suppose,

* Quatuor p'cac'o'es, four days' work.

† Faciet vervare, pay tribute.

from what has been said, that they were never generally considered so in the Norman reigns; probably, the utter contempt of these people for every thing Saxon might tend to derogate the name from its original meaning, and convert it into a term of servility and baseness. [See Ellis's 'Introduction to Domesday,' i. 56-58.]

Yours, etc.

W. R. WHATTON.

Abingdon.

[1782, *p.* 558.]

Riding through Abingdon in Berks, early in one of the first Sundays in October, I found the people in the street at the entrance of the town very busy in adorning the outside of their houses with boughs of trees and garlands of flowers, and the paths were strewed with rushes. One house was distinguished by a greater number of garlands than the rest, and some were making to be fixed at the ends of poles. On enquiring the reason, I was told that it was usual to have this ceremony performed in the street in which the new mayor lived, on the first Sunday that he went to church after his election.

S. H.

Alnwick.

[1756, *pp.* 73-74.]

I know of no custom which is peculiar to this place, except the manner of making freemen of Alnwick Common, which is indeed not less singular than ridiculous. The persons that are to be made free, or as the phrase is, that are to "leap the well," assemble in the market-place very early in the morning on the 25th April, being St. Mark's Day. They are on horseback, with every man his sword by his side, dressed in white with white night caps, and attended by the four chamberlains and the castle bailiffe, who are also mounted and armed in like manner. From the market-place they proceed in great order, with music playing before them, to a large dirty pool, called the Freemen's Well, on the confines of the common. Here they draw up in a body at some distance from the water, and then all at once rush into it, like a herd of swine, and scramble thro' the mud as fast as they can. As the water is generally breast high and very foul, they come out in a condition not much better than the heroes of the Dunciad after diving in Fleet ditch; but dry cloathes being ready for them on the other side, they put them on with all possible expedition, and then taking a dram, remount their horses, and ride full gallop round the whole confines of the district, of which, by this achievment, they are become free. After having completed this circuit, they again enter the town, sword in hand, and are generally met by women dressed up with ribbons, bells and garlands of gum-flowers, who welcome them with

dancing and singing, and are called timber-waits (perhaps a corruption of timbrel-waits, players on timbrels, waits being an old word for those who play on musical instruments in the streets). The heroes then proceed in a body till they come to the house of one of their company, where they leave him, having first drank another dram ; the remaining number proceed to the house of the second, with the same ceremony, and so of the rest, till the last is left to go home by himself. The houses of the new freemen are on this day distinguished by a great holly-bush, which is planted in the street before them, as a signal for their friends to assemble and make merry with them at their return. This strange ceremony is said to have been instituted by King John, in memory of his having once bogged his horse in this pool, now called the Freemen's Well. [Hazlitt's *Blount's Tenures*, pp. 5-6.]

Basingstoke.

[1809, *Part I.*, pp. 32-33.]

The venerable Elm-tree, near Deane's alms-houses, at Basingstoke, which had long, by its magnitude and antiquity, attracted the notice of strangers, has lately been cut down. It measured 21 feet in the girth, in the thickest part near the root, and 14 feet at four feet from the ground. The trunk was much decayed, and a considerable part of it reduced to almost a shell ; but upwards, in the branches, the tree seemed to be in the full vigour of vegetation. As it was considered dangerous to the neighbouring houses, it was sold by public sale for £6 ; which, after it was cut down, was thought too much, as the greatest portion of it was fit only for fuel.

This tree stood at the junction of three roads ; and it seems to have been a custom with our ancestors to plant Elms in such situations ; many instances of which may still be met with. For what reason this was done, does not readily appear. Perhaps they were planted as memorials of some public important events ; as it has been said, this tree was planted in the year of the Revolution ; and by some, on the discovery of the Gunpowder Plot ; or possibly at the Revolution.

In the Sacred History, we find, that on the occasion of Abraham's covenant with Abimelech, the Patriarch "planted a grove," or tree, as the Hebrew word is rendered in the margin, and in other passages ; "and called there upon the name of the Lord," Gen. xxi. 33 ; agreeably, no doubt, to the institutes of the Patriarchal Religion. This practice was afterwards abused to superstition and idolatry ; for which reason groves or green trees were commanded to be cut down. Deut. xii. 2 ; xvi. 21. The antient idolaters used to "burn incense upon the hills, under oaks, and poplars, and elms ; because the shadow thereof was good." Hos. iv. 13. In Greece we meet, in very early

times, with the famous oracle of Jupiter at the oaks of Dodona. Among the Greeks and Romans, the oak was sacred to Jupiter, even to a proverb. The heathen Goddess Diana was called Trivia; as Varro thinks, because her image was erected by the Greeks *in triviis*, in places where three roads met. And it appears that the country-people used, on certain days, to sing some mournful ditty at the junction of three roads (*per triviam*) in honour of Diana or Proserpine, in imitation of Ceres searching for her when she had been snatched away by Pluto, with a mournful noise along the roads, or where three roads meet. To this kind of musick and custom Virgil alludes, *Ecl.* iii. 26 :

“ — Non tu *in triviis*, in docte, solebas
Stridentem miserum stipulam *disperdere carmen.*”

And again, *Æn.* vii. 778 :

“ Unde etiam templo *Trivie lucisque sacratis.*”

It is a remarkable circumstance, that the ceremony of tracing the boundaries of the parish of Basingstoke commences from the very place where the great Elm-tree stood, with an act of religious worship; a Psalm being sung by the parish-clerk and others assembled on the occasion. This is a relick of the antient Popish processions in the perambulation of parishes; and which originally might be derived from the Heathen custom.

Parkhurst says, the Elm “ may have its Hebrew name from a word signifying to ‘interpose,’ to ‘intervene,’ for protection; from its remarkably interposing and protecting men and animals from storms and tempests. The LXX. have once rendered it descriptively by *Δενδρον σσχαζονος*, the overshadowing tree. *Hos.* iv. 13.” Virgil takes notice of the Elm, as possessing this property :

“ In medio ramos annosaque brachia pandit
Ulmus, opaca, ingens.”—*Æn.* vi. 282.

On this account, our ancestors may also have had a predilection for this tree, as its friendly shade might protect the traveller from the storm and tempest.

Your insertion of the above remarks, Mr. Urban, may, perhaps, induce some Correspondent to give your Readers a more satisfactory reason for Elms being so frequently met with at the junction of public roads, and will oblige

J. J.

* See *ante* on “Land Marks and Boundaries,” p. 47.

Birmingham (Aston).

[1795, *Part I.*, p. 110.]

Should the following account of a very whimsical custom which takes place annually on the 24th of December at the house of Sir — Holt, Bart., of Aston, juxta Birmingham, appear new to you, and worth inserting, I shall beg the favour of you to give it a corner in your valuable Miscellany.

On this day, as soon as supper is over, a table is set in the hall; on it is placed a brown loaf, with twenty silver threepences stuck on the top of it, a tankard of ale, with pipes and tobacco; and the two oldest servants have chairs behind it, to sit in as judges, if they please. The steward brings the servants, both men and women, by one at a time, covered with a winnow-sheet, and lays their right hand on the loaf, exposing no other part of the body. The oldest of the two judges guesses at the person by naming a name, then the younger judge, and, lastly, the oldest again. If they hit upon the right name, the steward leads the person back again; but, if they do not, he takes off the winnow-sheet, and the person receives a thruppence, makes low obeisance to the judges, but speaks not a word. When the second servant was brought, the younger judge guessed first and third; and this they did alternately, till all the money was given away. Whatever servant had not slept in the house the preceding night forfeited his right to the money. No account is given of the origin of this strange custom, but it has been practised ever since the family lived there. When the money is gone, the servants have full liberty to drink, dance, sing, and go to bed when they please.

Yours, etc.,

R. W. UNETT.

Bodmin.

[1823, *Part I.*, p. 582.]

An ancient custom, uniformly observed in the town of Bodmin in Cornwall, appears to me deserving of being recorded in the pages of the *Gentleman's Magazine*. About eight o'clock in the evening, the bell of that church is regularly tolled, and which the inhabitants call "*the Curfew bell*." After a pause of a few minutes the bell is again struck as many times as corresponds with the day of the month. I am not aware if the present observance of this institution of the Conqueror's is peculiar to Bodmin, or whether it also exists in other towns in England; but I believe I am correct in saying that it is the only place in Cornwall where the Curfew bell is tolled. Perhaps some of your readers may afford information on the subject; and at the same time when they speak of what other places the custom is

continued in, state how far the striking the day of the month is connected with the Curfew, and if it is a custom of equal antiquity [see note 65].

X.

Barford.

[1824, *Part I.*, p. 392.]

It appeared when an account was taken of bequests made for charitable purposes in the parish of Barford St. Michael's, co. Oxford, before the Commissioners appointed to investigate such donations at Banbury, that the rent of a certain piece of land, called White-bread-close in that parish, was formerly appropriated to the purchase of bread, which was thrown amongst the people to be *scrambled* for at the Church-door;—a circumstance which occasioned such scenes of indecent riot and outrage, even fighting in the church itself, that a late Curate very properly effected the suppression of a practice productive of this gross abuse. The rent is now bestowed in a much more rational manner, being distributed to the poor in coal at Christmas. The boys, it seems, in a former period, assembled from the neighbouring parishes, as well as the people of Barford, on the anniversary of this whimsical, but to *them* highly interesting exhibition. For a very aged gentleman of another village in the vicinity, is said to have recollected, when a boy, taking an active part in the *scramble*; when he was so fortunate as to possess himself of a white loaf, and bore it off in triumph.

The author of the "Convivial Antiquities" thus describes the rites at marriages, in his country and time :

"Antiquum eatur in Templum *jentaculum Sponsæ et invitatis* apponitur; *Serta* atque *Corollæ* distribuuntur. Postea certo ordine *Viri* primum cum *Sponso*, deinde *Puellæ* cum *Sponsa*, in *Templum* procedunt. Peractâ re divinâ *Sponsa* ad *Sponsi* Domum deducitur, indeque *Panis* *projicitur*, qui a *Pueris* *certatim* *rapitur*."^{*}

Here we have an exact representation of what took place at Barford, with this difference only : in the latter case, the theatre of action was the Church and the Church-door ; in the former, with much greater propriety, the bridegroom's house.

It may be probably conjectured, that one of the Shepherds (an opulent family, once great proprietors and residents at Barford) was the founder of this charity, on the happy event of his marriage, and took this strange method of perpetuating the memory of it.

Yours, etc., H. D. B.

* Brand's Antiquities, note, p. 334. [Ellis's Edit. vol. ii., p. 113, note.]

Caistor.

[1799, *Part II.*, p. 940.]

Mr. Young, in his view of the agriculture of the county of Lincoln, p. 21, has this story :

“At Thong Castor, on Whitsuntide, the lord of the manor has a right to whip the parson in the pulpit. I was told of this strange tenure, but do not vouch for the truth of it.”

The authors of the *British Critic* for September last, p. 269, have these sensible strictures on Mr. Young and account of this custom :

“A custom so singular as that here alluded to deserved a little farther enquiry. We have obtained some information concerning it, for which the Secretary, in galloping through the county, could not be expected to wait. The manor of Broughton is held of the lord of the manor of Castor, or of Harden, a hamlet in the parish of Castor, by the following service. On Palm-Sunday, a person from Broughton attends with a new cart whip, or *whip-gad* (as they call it in Lincolnshire), made in a particular manner; and, after cracking it three times in the church-porch, marches with it upon his shoulder through the middle aisle into the choir, where he takes his place in the lord of the manor's seat. There he remains till the minister comes to the second lesson: he then quits the seat with his *gad*, having a purse that ought to contain 30 silver pennies (for which, however, of late years, half-a-crown has been substituted) fixed to the end of its lash, and kneeling down on a cushion, or mat, before the reading-desk, he holds the purse suspended over the minister's head all the time he is reading this second lesson; after which he returns to his seat. The whip and purse are left at the manor-house. Some ingenious persons have devised a reason for every circumstance of this ceremony. They suppose that the 30 pennies are meant to signify the 30 pieces of silver mentioned in the second lesson, which Judas received to betray his master; that the three cracks of the whip in the porch allude to Peter's denying the Lord thrice, etc. We recommend to Antiquaries a more minute enquiry concerning this custom than it was possible for us to make.”

Mr. Camden and Mr. Blount take no notice of the custom, which is, however, to be found in the Additions to the last edition of the *Britannia*, vol. ii. p. 276, from the Rev. Mr. Bransby's communication to the Spalding Society. Whether this whip-gad, q. d. whip-goad (*zab, zabbē, zobe*), goad with a *leather thong* instead of an iron point, has a reference to the Saxon name *ᚪpangcraep*, *Thong Castor*, synonymous to the British *Caer Egany*, in a fancied allusion to the story of the foundation of Byrsa, the citadel of Carthage, by the cutting a bull's hide into thongs to measure out the site, may not be an improbable conjecture, for want of a better, on the uncertain origin of many of our local or jocular tenures. The British word for a thong (*lorum*), in Lluyd's *Archæologia*, is *kariac*.

D. H.

[1822, *Part I.*, p. 364.]

The old and singular custom of cracking the gad, or whip, in Castor Church, on Palm Sunday has been again performed. An estate at

Broughton, near Brigg, is held by this custom. On the morning of Palm Sunday, the gamekeeper, some servant on the estate, brings with him a large gad or whip, with a long thong; the stock is made of the mountain ash, or wickin-tree, and tied to the end of it is a leather purse, containing 30 pence (said to have in it formerly 30 pieces of silver); while the Clergyman is reading the first lesson (Exodus ix.) the man having the whip cracks it three times in the church porch, and then wraps the thong round the stock, and brings it on to his shoulder through the church, to a seat in the chancel, where he continues till the second lesson is read (Matthew xxvi.); he then brings the gad, and kneeling upon a mat before the pulpit, he waves it three times over the Clergyman's head (the thong is fastened, as before observed), and continues to hold it till the whole of the second lesson is read, when he again returns to his seat, and remains till the service is over. He then delivers the gad to the occupier of a farm, called Hundon, half a mile from Castor.

[1820, *Part I.*, pp. 496-497.]

Amongst that vast variety of strange Tenures which our ancestors seem to have industriously exercised their fancy to invent or establish, I have scarcely heard of one more curious than that which is said to belong to the Manor of Thongcastor in Lincolnshire, where, according to various accounts, "the Lord has a right to whip the Parson in his Pulpit." Mr. Arthur Young, in his *View of the Agriculture of the above-named County*, has hastily glanced at this custom, from the traditionary report of the neighbourhood; but unquestionably some of your intelligent Correspondents are able to afford more particular information upon the subject, and it will be esteemed a favour, if, through the medium of your Publication, a credible account of it may be obtained.

At present all that I learn is, that the Manor of Broughton in Lindsay, about two miles from Brigg or Glandford Bridge, is holden under that of Castor, or of Harden, in the parish of Castor, by the following service; viz. that annually upon Palm Sunday the Deputy of the Lord of the Manor of Broughton attends at the Church of Castor with a new cart-whip in his hand, which he cracks thrice in the Church Porch, passes with it on his shoulder up the Nave into the Chancel, and seats himself in the pew of the Lord of the Manor, where he remains until the Officiating Minister is about to read the Second Lesson. He then proceeds with his whip, to the lash of which he has in the interim affixed a purse, which ought to contain thirty silver pennies (instead of which a single half-crown is substituted); and, kneeling down on a cushion, or mat, before the reading-desk, holds the purse suspended over the Minister's head all the time he is reading the Lesson; after which he returns to his seat; and, when

the Divine Service is over, leaves the whip and purse at the manor-house.

It is said that the silver pieces have some reference to those which Judas received as the wages of his iniquity ; and that the three cracks of the whip in the Church Porch allude to the denial of our blessed Saviour by St. Peter : but the true *rationale* of the custom may perhaps be known to some of your Readers, of whom I venture to request the favour of such farther particulars as may tend to elucidate so extraordinary a custom. I believe that an ancient Priory once stood in the Parish of Broughton : had these practices any reference to the Monastic Establishment there ? In whom was the Manor antiently invested, and by whom is it now holden ? By whom was the service imposed originally, and is it still performed in the manner above described, or how otherwise ? are questions which I flatter myself that your indulgence will allow me respectfully to put to the circle of your numerous Correspondents ; to whom I have been so often indebted for a solution of my doubts on a variety of subjects connected with Literature and Antiquities, that it would be ungrateful if I did not mention my obligations, with sentiments of great respect, both to Mr. Urban, and those by whom the well-established fame of his Miscellany has been so long and so ably maintained : and towards which, by thus eliciting, or being the means of eliciting knowledge, it affords me great pleasure in the humblest degree, to contribute.

QUESTOR.

[1822, *Part I.*, p. 290.]

Philarchaios wishes to know the origin of the custom of flourishing a whip and purse over the head of the Clergyman at Caistor in Lincolnshire, on Palm Sunday.—Maria has made every enquiry of her friends from that county, and regrets that the result should be so little satisfactory ; all she can make out is, that it is a tenure by which some land is held. The whip is kept at Hoddon, at a farm-house in the occupation (it is believed) of Mr. John Swan. The person who has performed the ceremony for many years is Thomas Shaw of Broughton near Brigg. On the subject of the purse, she can procure no information whatever, but hopes some correspondent may be able to tell a better tale, as she is fully sensible hers is a very lame one, and can only operate as a clue to further investigation.

Chingford.

[1790, p. 788.]

In turning over some old family papers of my grandfather Bunce's (many years ago rector of Chingford cum Pitsey, in Essex), I found the inclosed MS. If it contains any thing worth notice, make what use of it you please.

To whom this was addressed I cannot say, but plainly to some then compiler of the history of that county.

Yours, etc.

W. BUNCE.

'SIR,

Chingford, Nov. . . . , 1721.

'Being an absolute stranger to you, you must excuse me if I treat you not in character : but understanding that you are publishing a history of Essex, I think it my duty to transmit to you an account of somewhat extraordinary, and perhaps particular. There is in my parish of Chingford a farm, of about twenty pounds a year, for which every proprietor is to pay the rector homage once at his instance. Mr. Haddon, the present owner, shewed me proofs of it from Queen Elizabeth's time, inclusive, to my time, according to the subjoined form : which notice you had had from me sooner, but that Mr. Alexander of the Commons undertook to transmit a copy of what I now send you. I am not certain whether it was last summer, or the summer before ; but, not knowing whether he has done it or no, you will excuse my troubling you with this. I must be so just to Mr. Alexander as to let you know, that when some warm people in the company objected against giving you any assistance, upon the score of your being a Dissenter, he handsomely maintained, that that had no relation to history.

"I have taken the freedom to entertain both the preceding and present Bishop of London with my private conjecture about the origin of such a custom, which is, that Hen. VIII. might take that farm from the antient glebe, and, giving it to his falconer, or huntsman, might, by way of atonement, put this feather in the Church's cap ; for Hen. VIII. was not without a seat or two in this parish. The farm joins to a glebe grove, and the homage carries all the air of a falconer, or huntsman. If you think fit upon this, or any other account, to write to me, please to direct, to Mr. Haslewood, at Mr. Bendysh's, against Princes-street, in Bedford-row, London. I am, Sir, your humble servant,

"FRANCIS HASLEWOOD, Rector *ibidem*."

"Bee it remembred, that the three-and-twentieth day of October, in the yeare of our Lord 1659, came Samuell Haddon, and Mary his wyfe, Edmond Cotster, his man-servant, and Mathew Walle, his maide-servant, to the parsonage of Chingford, at the comaund of Thomas Wytham, Master of Artes, and rector of the said parsonage. The said Samuell Haddon did his homage there, and paid his reliefe in maner and forme as hereafter followeth, for one tenement at Chingford that is called Scottes Mayhewes, alias Brendwood, which was lately purchased of Daniell Thelwel, esq. First the said Samuell did blowe three blastes with a horne at the said parsonage, and afterward received of the said Thomas Wytham, a chicken for his hawke, a peck of oates for his horse, a loafe of bread for his greyhound, and afterward received his dinner for himselfe, and also his wyfe, his man, and his maide. The maner of his cominge to the said parsonage was on horseback, with his hawke on his fist, and his greyhound in his flippe. And after dinner blew three blastes with his horne at the said parsonage, and then paid twelve pence of lawfull money of England for his reliefe, and so departed. All these seremoneyes were donne for the homage and reliefe of the said tenement at Chingford Hatch, called Scottes Mayhews, alias Brendwood, as before hath beene accustomed to be donne time out of mend.

"Witnesses to the performance of the seremoneyes aforesaid,

"Ralph Delle,

"Jo Hette,

"John Woodward."

Cinque Ports.

[Hazlitt's *Blount's Tenures*, p. 76, records another Custom. See, however, *Archæologia*, vol. viii. pp. 1-44.]

[1771, pp. 351, 352.]

Of the ancient manner of taking refuge for murder on felony in the Cinque Ports. Extracted from Mr. James Hammond's Collections of the Antiquities of Dover, folios 14 and 15. From the customall of the Cinque Ports. Corrected and amended in the reigns of Henry the VII. and VIII.

And when any shall flee into the church or churchyard for felony, claiming thereof the privilege for any action of his life, the head officer of the same liberty, where the said church or churchyard is, with his fellow jurats, or coroners of the same liberty, shall come to him, and shall ask him the cause of his being there, and if he will not confess felony, he shall be had out of the said sanctuary; and if he will confess felony immediately, it shall be entered in record, and his goods and chattles shall be forfeited, and he shall tarry there forty days—or before, if he will, he shall make his abjuration in form following, before the head officer, who shall assign to him the port of his passage, and after his abjuration there shall be delivered unto him by the head officer, or his assignees, a cross, and proclamation shall be made, that while he be going by the highway towards the port to him assigned, he shall go in the King's peace, and that no man shall grieve him in so doing on pain to forfeit his goods and chattles; and the said felon shall lay his right hand on the book and swear thus: "You hear, Mr. Coroner, that I, A. B., a thief, have stolen such a thing, or have killed such a woman, or man, or a child, and am the King's felon; and for that I have done many evil deeds and felonies in this same his land, I do abjure and forswear the lands of the Kings of England, and that I shall haste myself to the port of Dover, which you have given or assigned me; and that I shall not go out of the highway; and if I do, I will that I shall be taken as a thief and the King's felon; and at the same place I shall tarry but one ebb and flood if I may have passage; and if I cannot have passage in the same place, I shall go every day into the sea to my knees, and above, crying, '*Passage for the love of God and King N. his sake*;' and if I may not within forty days together, I shall get me again into the church as the King's felon. So God me help, and by this book, according to your judgment."

And if a clerk, flying to the church for felony, affirming himself to be a clerk, he shall not abjure the realm, but yielding himself to the laws of the realm, shall enjoy the liberties of the church, and shall be delivered to the ordinary, to be safe kept in the convict prison, according to the laudable custom of the realm of England.

Clerkenwell.

[1784, *Part. II.*, p. 819.]

Mr. Warton has made a blunder in the second volume of his history, which escaped the penetration of his observer. His words are these: "To this ecclesiastical origin of the drama we must refer the plays acted by the parish clerks of London, for eight days successively at Clerkenwell, which thence took its name, in the presence of most of the nobility and gentry of the kingdom, in the years 1390 and 1409."—See pp. 295, 396. At Skinner's well, beside Smithfield, and not at Clerkenwell, a play was acted in 1391 by the parish clerks of London, which continued three several days, the king, queen, and the court being present.—See Howell's *Londonopolis*, p. 399. I know of no play acted by them in 1390. In 1409 another play was acted, which lasted eight days. Howell does not mention the place where it was performed. Clerkenwell was much frequented by the youth of the city in the reign of Henry II., and was most probably at that time in a rural state.—See Pegge's edition of Fitzstephens's *Description of London*.

B. R.

Cotteshulle.

[1773, p. 358.]

Instead of Lothby Manor, as mentioned in our last p. 302,* a correspondent informs us it was the manor of Cotteshulle, that was held by service of being marshall of the *meretrices* when the king came that way.

Blount (*Joc. Ten.*, p. 80) gives the tenure: "Per serjantiam duodecim puellarum quæ sequuntur curiam domini regis."

Now, though neither Bishop Gibson nor Mr. Aubrey were aware of the meaning of these words, it is well known that *meretrix*, in rare Latin writers, is equivalent to *lavatrix*, or *lorix*, which some dictionaries give as of classical authority. These *twelve* women were therefore to follow the Court in the capacity of laundresses, to be furnished by the lord of the manor of Cateshill, or Gateshill, which last name Salmon derives from its lying on the hill, over which the gate or road led.

Dunmow.

[Hazlitt's *Blount's Tenures*, pp. 97-99, from other authorities.]

[1751, p. 248.]

I have here sent you a copy of the register of the form and ceremony observed at Dunmow in Essex, on a claim made fifty years ago to a flitch of bacon by William Parsley, of Much Easton, and

* [See sub voce, "Guildford," p. 213, and "Lotheby," p. 224.]

Jane his wife, founded upon an antient institution of Lord Fitzwalter, in the reign of Henry III., who ordered, that whatever married man did not repent of his marriage, or quarrel with his wife in a year and a day after it, should go to his Priory and demand the bacon, on his swearing to the truth, kneeling on two stones in the churchyard. This custom is still kept up, and by inserting the manner of it in your magazine you will perhaps excite fresh claimants, as many of your young married readers, as well as the antient woolcomber of Weatherfield [see note 66], may be as justly entitled to it.

THE ANTIENT CUSTOM OF DUNMOW.

Dunmow, Nuper Prior ah.

At a court baron of the right worshipful Sir Thomas May, Knt., there holden upon Friday, the 7th day of June, in the 13th year of the reign of our sovereign lord William III., by the grace of God, etc., and in the year of our Lord 1701, before Thomas Wheeler, gent., steward of the said manor. It is thus enrolled :

Homage	Elizabeth Beaumont, spinster, Henrietta Beaumont, spinster, Annabella Beaumont, spinster, Jane Beaumont, spinster, Mary Wheeler, spinster,	} jurat.
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Be it remember'd, that at this court, in full and open court, it is found, and presented by the homage aforesaid, that William Parsley of Much Easton in the county of Essex, butcher, and Jane his wife, have been married for the space of three years last past, and upward ; and it is likewise found, presented and adjudged by the homage aforesaid, that the said William Parsley and Jane, his wife, by means of their quiet, peaceable, tender, and loving cohabitation, for the space of time aforesaid (as appears by the said homage), are fit and qualify'd persons to be admitted by the court to receive the antient and accustom'd oath, whereby to entitle themselves to have the bacon of Dunmow delivered unto them, according to the custom of the manor.

Whereupon, at this court, in full and open court, came the said William Parsley and Jane his wife, in their proper persons, and humbly prayed they might be admitted to take the oath aforesaid ; whereupon the said steward, with the jury, suitors, and other officers of the court, proceeded with the usual solemnity, to the antient and accustom'd place for the administration of the oath, and receiving the gammon aforesaid (that is to say) the two great stones lying near the church door, within the said manor, where the said William Parsley and Jane his wife, kneeling down on the said two stones, and the said steward did administer unto them the above-mentioned oath in these words, or to this effect following, viz.:

You do swear by custom of confession
 That you ne'er made nuptial transgression ;
 Nor since you were married man and wife,
 By household hrawls, or contentious strife,
 Or otherwise in bed or at board,
 Offended each other in deed or in word ;
 Or in twelvemonth's time and a day,
 Repented not in thought any way ;
 Or since the church clerk said Amen,
 Wished yourselves unmarried again,
 But continue true and in desire
 As when you joynd hands in holy quire.

And immediately thereupon, the said William Parsley and Jane his wife claiming the said gammon of bacon, the court pronounced the sentence for the same, in these words, or to the effect following :

Since to these conditions, without any fear,
Of your own accord you do freely swear,
A whole gammon of bacon you do receive
And bear it away with love and good leave,
For this is the custom of Dunmow well known ;
Tho' the pleasure be ours, the bacon's your own.

And accordingly a gammon of bacon was deliver'd unto the said William Parsley and Jane his wife, with the usual solemnity.

Examined per Thomas Wheeler, steward. The same day a gammon was delivered to Mr. Reynolds, steward to Sir Charles Barrington, of Hatfield Broad Oak.

[1848, *Part I*, p. 259.]

The ancient custom of the "Flich of Bacon" at Dunmow, as you are aware, has been frequently noticed in various publications. An account of it is preserved in Brand's *Popular Antiquities*, in Blount's *Jocular Tenures*, and in your own *Magazine*, *vide* vol. xxi., p. 248, where full particulars of the form and ceremony of the claiming of the flich in the year 1701 are given. The last ceremonial of this nature appears to have taken place in 1751, on which occasion a print was published, now become exceedingly scarce, representing the procession.

I do not anywhere find, however, the particulars of the proceedings at the court on that occasion, and having in my possession an exact copy taken from the Manorial Records, I send it you as worthy of preservation in your pages :

J. N.

Dunmow, late the Priory.—The Court Baron of Mary Hallet, Widow, Lady of the said Manor, there holden for the said Manor, on Thursday the twentieth day of June in the five and twentieth year of the Reign of our sovereign Lord George the Second, by the Grace of God of Great Britain, France and Ireland King, Defender of the Faith, and in the year of our Lord one thousand seven hundred fifty and one, before John Comyns, Esquire, Steward of the said Manor.

Homage	Wm. Townsend	} sworn {	Daniel Keckford
	Mary Cater		Catherine Brett
	John Strutt		Robt. Mapletoft
	Martha Wicksted		Eliz. Havelfoot
	James Raymond		Richard Birch
	Elizabeth Smith		Sarah Mapletoft

At this court it was found and presented by the Homage aforesaid that Thomas Shakeshaft of Weathensfield in the county of Essex, weaver, and Ann his wife, have been married for the space of seven years last past and upwards; and that by reason of their quiet, peaceable, tender, and loving habitation during all the said time, they are fit and qualified to be admitted by the Court to receive the ancient and accustomed oath whereby to enable themselves to have the Bacon of Dunmow delivered unto them according to the custom of the same manor. Whereupon

the said Thomas Shakeshaft and Ann his wife being present here in Court in their proper persons, humbly prayed that they might be admitted to take the oath aforesaid. And thereupon the said steward, with the jury, suitors, and other officers of the Court, proceeded with the usual solemnity to the ancient and accustomed place for the administration of the oath and delivering the Bacon aforesaid, (that is to say) to the two great stones lying near the church door within the said manor ; where the said Thomas Shakeshaft and Ann his wife, kneeling down at the said stones, the steward did administer unto them the following oath, to wit :

You shall swear by the customs of confession,
That you never made any nuptial transgression
Since you were married man or wife,
By household brawls or contentious strife,
Or otherwise in bed or at board
Offended each other in deed or word ;
Or since the Parish Clerk said Amen,
Wish'd yourself unmarried agen ;
Or in a twelvemonth and a day
Repented not in thought any way ;
But continued true and in desire
As when you joined hands in holy quire.
If to these conditions, without fear,
Of your own accord you will freely swear,
A gammon of bacon you shall receive,
And bear it hence with love and good leave ;
For this is our custom of Dunmow well known :
Tho' the sport be ours, the bacon's your own.

Upon which a gammon of Bacon was delivered to the said Thomas Shakeshaft and Ann his wife with the usual solemnity.

The name of the claimant is called by error in your Magazine, vol. xxi., p. 282 [see note 66], Shakeshanks ; and by Ogborne his name is represented as Shapeshaft.

Eton.

[1799, *Part II.*, p. 1026.]

A recent perusal of the account of Eton college, given in the Supplement to the Encyclopædia Britannica, p. 634, has induced me to trouble you with an observation on the opinion of the editors concerning *the Montem* ; which, to my great surprise, they consider "a laudable festival," and of sufficient importance to occupy a considerable portion of letter-press in the description, at the same time that they acknowledge a deviation from their plan to allow this subject insertion.

Amongst many well-merited censures upon this ungentlemanly custom, I have not met with one more pointed than that contained in a note of the Pursuits of Literature ; the learned author of which appears to take a truly affectionate interest in the welfare of this noble seminary ; and I heartily wish that this and other public marks of disapprobation may procure its total abolition.

Concerning the origin of this absurd and singular practice the

Encyclopædia is totally silent, although this subject in my mind appears worthy the expense of investigation.

In this enquiry we have hitherto been answered only by vague, and frequently by romantic, stories in proof of the cause of its first establishment. We are told by some, that it originated in a religious procession made by the scholars from Eton to a monastery which once stood adjacent to the little mount from which Salt-hill is said to derive its name. Others, with more probability, have dated its rise from a declamation which was wont to be pronounced in the early days of this royal foundation, in the presence of the superiors of the college by the senior scholar, for whose emolument the cap was handed round in token of approbation, in the manner still continued at Westminster school.

Through the channel of your valuable Miscellany, the publick and myself may probably be favoured with a more clear and decisive opinion upon this question; which will be most thankfully received by your most humble servant,

ETONENSIS.

[1814, *Part I.*, pp. 537—539.]

In the new edition of Brand's "Observations on Popular Antiquities," under the article of St. Nicholas, "the Patron of School-boys,"* we are told (vol. i., p. 335),

"The practice of electing a Boy Bishop appears to have subsisted in common grammar-schools. 'St. Nicholas,' says Mr. Warton, 'was the patron of scholars; and hence, at Eton College, St. Nicholas has a double feast; *i.e.* one on account of the college, the other of the school.' He adds, 'I take this opportunity of observing that *the anniversary custom at ETON of going AD MONTEM, originated from the antient and popular practice of theatrical processions in collegiate bodies.*' But, with great deference to his opinion, I shall endeavour to shew that it is only a corruption of the ceremony of the Boy Bishop and his companions, who being, by Henry the Eighth's edict, prevented from mimicking any longer their religious superiors, gave a new face to their festivity, and began their present play at soldiers. The following shews how early our youth began to imitate the martial manners of their elders in these sports; for it appears from the Close Rolls of Edward I. memb. 2, that a precept was issued to the Sheriff of Oxford in 1305, from the King, 'to prohibit tournaments being intermixed with the sports of the scholars on St. Nicholas's Day.'

"In the Statutes of St. Paul's School, A.D. 1518 (see Knight's *Life of Colet*, p. 362), the following clause occurs: 'All these children shall every Childermas Daye come to Paule's Churche, and hear the Childe Bishop sermon: and after be at the hygh masse, and each of them offer a *1d.* to the Childe Bishop, and with them the Maisters and Surveyors of the Scole'" [see *apte*, pp. 86-90].

In a subsequent article, expressly "On the *Montem at Eton*," Mr. Brand thus resumes the subject:

"I have just shewn that the ceremony of the Boy Bishop was called down by a Proclamation under the reign of Henry the Eighth, and that, with its parent

* See GENT'S MAG. vol. xlvii. 208; lx. 1076.

Poper, it revived under that of Queen Mary; as also, that on the accession of Queen Elizabeth it would most probably be again put down. Indeed, such a mockery of Episcopal dignity was incompatible with the principles of a Protestant establishment.

"The loss of a holiday, however, has always been considered, even with 'children of a larger growth,' as a matter of some serious moment; much more, with the Tyros of a school, that of an anniversary that promised to a young mind, in the cessation from study, and the enjoyment of mirth and pleasure, every negative as well as every positive good. Invention then would be racked to find out some means of retaining, under one shape, the festivities that had been annually forbidden under another. By substituting, for a religious, a military appearance, the Etonians happily hit upon a method of eluding every possibility of giving offence.

"The Liliputian See having been thus dissolved, and the puny Bishop 'unfrocked,' the crozier was extended into an ensign; and, under the title of captain, the chieftain of the same sprightly band conducted his followers to a scene of action in the open air, where no consecrated walls were in danger of being profaned, and where the gay striplings could at least exhibit their wonted pleasantries with more propriety of character. The exacting of money from the spectators and passengers, for the use of the principal, remained exactly the same as in the days of Popery; but, it seems, no evidence has been transmitted whether the deacons then, as the salt-bearers do at present, made an offer of a little salt in return when they demanded the annual subsidy. I have been so fortunate, however, as to discover, in some degree, a similar use of salt, that is, an emblematical one, among the scholars of a foreign University, at the well-known celebrity of 'Deposition,' in a publication dated at Strasburgh, so late as A.D. 1666. The consideration of every other emblem used on the above occasion, and explained in that work, being foreign to my purpose, I shall confine myself to that of the Salt alone, which one of the heads of the College explains thus to the young Academicians:

"'With regard to the ceremony of Salt,' says he, 'the sentiments and opinions both of Divines and Philosophers concur in making Salt the emblem of wisdom or learning; and that, not only on account of what it is composed of, but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought Wisdom to be pure, sound, immaculate, and incorruptible: and similar to the effects which salt produces upon bodies, ought to be those of Wisdom and Learning upon the mind.'

"In another part of the oration, he tells them, '*This rite of Salt is a pledge or earnest which you give that you will most strenuously apply yourselves to the study of good arts, and as earnestly devote yourselves to the several duties of your vocation.*'

"How obvious is it then to make the same application of the use of Salt in the present ceremony at Eton!

"May we not, therefore, without any forced construction, understand the Salt-bearers; when, on demanding of the several spectators or passengers their respective contributions, they laconically cry, 'Salt,' 'Salt,' as addressing them to the following purport: 'Ladies and Gentlemen, Your subsidy-money for the Captain of the Eton scholars! By this Salt, which we give as an earnest, we pledge ourselves to become proficient in the learning we are sent hither to acquire, *the well-known emblem of which we now present you with in return.*'"

"The *Montem* is said by some to have been an old monkish institution, observed yearly, for the purpose of raising money by the sale of Salt, absolutions, or any other articles, to produce a fund that might enable the College to purchase lands: and the Mount, now called *Salt-hill*, with other land contiguous, is said to belong to the college: which idea, upon the authority of the late Provost, Dr. Roberts, I can assert, has no foundation in truth.*

"The custom of having a procession of the scholars can be clearly proved as far back as the reign of Queen Elizabeth, who, when she visited this College, desired

* "The Hill called *MONTEM* stands on the waste.—J. B."

to see an account of all the antient ceremonies observed there from its foundation to that period ; in the number of which it appears that an annual procession of the scholars was one, and that at such times verses were repeated, and sums of money were gathered from the public for a dinner, etc., to which fund was added the small pittances extorted from the boys who were recently admitted, by those of a longer standing. (Ireland's Tour of the Thames, vol. ii., p. 39.)

"I have heard it asserted, *but find no foundation of the fact*, that in the Papal times there was an exclusive grant to Eton College, from the Pope, to sell consecrated salt for making holy water.

"In one of the 'Public Advertisers,' in 1778, is given an account of the *Montem*, which was then *biennial*. This is the oldest printed account of the ceremony I have been able to find. It is dated Eton, and signed ETONENSIS.

"On Tuesday, being Whit Tuesday, the gentlemen of Eton School went, as usual, in military procession to Salt-hill. This custom of walking to the Hill returns *every second year*, and generally collects together a great deal of company of all ranks. 'The King and Queen, in their phaeton, met the procession on Arbor-hill, in Slough-road.' 'When they halted, the flag was flourished by the ensign. The boys went, according to custom, round the mill, etc. The parson and clerk were then called, and there these temporary ecclesiasticks went through the usual Latin service, which was not interrupted, though delayed for some time by the laughter that was excited by the antiquated appearance of the clerk, who had dressed himself according to the *ton* of 1745, and acted his part with as minute a consistency as he had dressed the character.' 'The procession began at half-past twelve from Eton.'

"'The collection was an extraordinary good one, as their Majesties gave, each of them, fifty guineas.'

"'The principal persons, who were distinguished by their posts above the rest of the procession, were:—Mr. Hays, the captain ; Mr. Barrow, the parson ; Mr. Reeves, the clerk ; Mr. Simeon, the marshal ; Mr. Goodall, the ensign ; Mr. Sumpter, the lieutenant ; and Mr. Brown, the captain of the Oppidants : the two salt-bearers were Mr. Ascough and Mr. Biggin. By six o'clock the boys had put off the finery of the day, and appeared at Absence in their common dress.'"

"The sum collected at the *Montem* on Whit-Tuesday, 1790, was full £500. This sum goes to the captain, who is the senior of the Collegers at the time of the ceremony. The motto for that year was, 'Pro More et Monte.' Their Majesties presented each a purse of fifty guineas. The fancy dresses of the Salt-bearers and their deputies, who are called scouts, are usually of different-coloured silks, and very expensive. Formerly, the dresses used in this procession were obtained from the Theatres."

"Mr. Cambridge, an old Etonian, informed me, August 9th, 1794, that, in his time, the Salt-bearers and Scouts carried, each of them, Salt in a handkerchief, and made every person take a pinch of it out before they gave their contributions.

"The following lines from 'The Favourite, a Simile,' in 'The Tunbridge Miscellany, for the year 1712,' 8vo., p. 29, allude to this practice :

"When boys at Eton, once a year,
In military pomp appear ;
He who just trembled at the rod,
Treads it a Heroe, talks a God,
And in an instant can create
A dozen officers of state.
His little legion all assail,
Arrest without release or bail :
Each passing traveller must halt,
Must pay the tax, and *eat the Salt*.
You don't love Salt, you say ; and storm—
Look o' these staves, sir—and conform.'

“I should conjecture that Salt Hill was the central place where antiently all the festivities used on this occasion were annually displayed, and *here only*, it should seem, *the Salt was originally distributed*, from which circumstance it has undoubtedly had its name. From hence, no doubt, the antient Boy Bishop made some ridiculous oration, similar perhaps to the following, which was the undoubted exordium to a sermon given in the beginning of the reign of Queen Elizabeth to the scholars of Oxford in St. Mary's, by Richard Taverner, of Wood Eaton, High Sheriff for the county of Oxford; and that too with his gold chain about his neck, and his sword at his side: ‘Arriving at the *Mount* of St. Maries, in the stony stage, where I now stand, I have brought you some fine bisketts baked in the oven of charity, and carefully conserved for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of Salvation.’ See Sir John Cheke's Preface to his book called ‘The true Subject to the Rebel,’ 4to., Oxon, 1641.”

[See note 67.]

Yours, etc.,

CARADOC.

[1731, p. 351.]

Monday, Aug. 2, was the Election at Eaton College, when the Scholars, according to Custom, hunted a Ram, by which the Provost and Fellows hold a Manor.

Exeter.

[1825, Part II., pp. 400-401.]

Much of Common Law is founded on customs. The commendable abrogation of laws of evil tendency now frequently effected in the present age, enlightened by sound principles of political morals, sufficiently evinces that customs, however sanctioned by antiquity, are far from being unquestionable. Under such just consideration, the record of customs in your valuable repository of information leads to a candid examination of them, and necessarily to their rejection, if found to militate against the cause of religion and moral order in society. I shall now state a very old custom, leaving it to your numerous readers, and more especially to Churchmen, to judge, whether what no individual of proper feelings would for a moment imitate, can be any longer tolerated, consistently with the *rubrick of our Church*. I must do the Clergy here the justice to say, that they have in vain attempted to abolish so improper an usage; while the corporate body who maintain it, see nothing immoral in its continuance; and defend it on the abstract principle of the honour it originally conferred, the memory of which, under an erroneous impression of the intentions of the Royal Donor, they steadfastly cherish.

This city is celebrated in the page of history for heroic defences made against rebellious armies and ferocious invaders. The pretender, PERKIN WARBECK, was gallantly repulsed from its walls raised in the time of ATHELSTAN. In reward for such loyalty and bravery, the Seventh Henry granted a charter of immunities; presented his own sword to the Mayor, and gave a *hat* or *cap* of liberty to be worn on all public occasions. The Mayor and Corporation enter the Cathedral,

preceded by the Swordbearer, *wearing this hat on his head, within the Choir*, and does not take it off, till he has deposited the sword before the Mayor, close to the throne of the Bishop. In like manner, he *wears this hat* in the HOUSE OF GOD, in marching in front of the procession leaving the Cathedral.* The Church-rubrick permits no person to wear a hat within the *Temple of the Deity*; the infirm only being allowed to use a description of nightcap. Henry the Seventh was rather a religious Monarch, who would not sanction an impious custom: and if we are to suppose that Roman Catholics in those days, acted thus, surely Protestants are forbid to follow so shocking an example. Probably some of your Correspondents can inform us, whether such an extraordinary custom be prevalent in any other Protestant place of worship?

JOHN MACDONALD.

Garrat (Wandsworth).

[1781, p. 304.]

The learned antiquary finds a pleasure in tracing the origin of ancient customs, even when Time has so altered them as totally to obliterate their use. It may, therefore, not be displeasing to the generality of your readers, while it is yet recent in memory, to record in your magazine the laudable motive that gave rise to the farcical custom of electing a Mayor of Garrat, which has now become truly ridiculous.

I have been told that about thirty years ago several persons who lived near that part of Wandsworth which adjoins to Garrat Lane, had formed a kind of club, not merely to eat and drink, but to concert measures for removing the encroachments made on that part of the common, and to prevent any others being made for the future. As the members were most of them persons in low circumstances, they agreed at every meeting to "contribute" some small matter in order to make up a purse for the defence of their collective rights. When a sufficient sum of money was subscribed, they applied to a very worthy attorney in that neighbourhood, who brought an action against the encroachers in the name of the president (or, as they called him, the *Mayor*) of the club. They gained their suit with costs; the encroachments were destroyed; and, ever after, the president, who lived many years, was called "The Mayor of Garrat."

This event happening at the time of a general election, the ceremony upon every new parliament of chusing *out-door* members for the

* It was remarked to George II. that at *Court* a privileged Nobleman wore his hat, on which the Monarch neatly observed, that the Peer forgot that *Ladies were present*. The Mayor and Corporation may apply this *à priori*, in an infinitely higher sense, to a practice that would certainly be *better honoured in the breach than in the observance*.

borough of Garrat has been constantly kept up, and is still continued, to the great emolument of all the publicans at Wandsworth, who annually subscribe to all incidental expenses attending this mock election.

M. G.

[1817, *Part I.*, p. 111.]

I have no doubt that the picture, by Hogarth, mentioned in your last vol. p. 421, represents the Mock Election of a Mayor of Garrat, at Wandsworth in Surrey, on which Mr. Foote founded his Farce of that name, which so well amused the town.

There are, I believe, three Prints of that ceremony; I have one of them, which is intitled, "The Election of the Mayor of Garrat. The first plate, published according to Act of Parliament, April 16, 1782. James Pollard delin. A. Bannerman sculp."

It represents the procession of Sir John Harper by the Leather-bottle, a public-house (now remaining), in Garrat-lane, to the place of election at Garrat-green. It is led by four men on horseback, one of whom has a feather in his hat, and a bag-wig. They are followed by two on horseback, one with a broom, the other with a mop, both erect. Then comes the candidate in an open-chaise, drawn by six horses, without a hat, his hair dressed, having ruffles, and appearing to address the spectators. On the side of his carriage is inscribed, "Sir John Harper. No Wigs." The surrounding mob appear to be in his favour, as a man who has hoisted a Boot at the end of a pole has had his hat and wig beat off, and his head broken, and several are reaching to pull down the Boot. By the opposite side of the horses which draw Sir John, a coach is placed; on the box is a man holding in his arms a figure in a plaid waistcoat, the door marked 45. This, and the Boot, are sufficient indications to those who remember the famous story of Wilkes's *North Briton*, No. 45, and that of Lord Bute, that these are friends of the Whig candidate, who perhaps is introduced in one of the other plates. The attending group is in the Hogarthian style, huzzaing, fighting, a better-dressed man and woman tumbled down into the dirt, the seizure of a pickpocket, chimney-sweepers on jack-asses, two boys stealing cakes out of a Jew's basket, etc.

A. B.

Glastonbury.

[1753, p. 454.]

I send you a small branch of the Glastonbury thorn, which blossoms on Christmas Day; it was in full blossom on old Michaelmas Day. This, by many here, is supposed to prove that old Michaelmas ought still to be observed.

[1753, p. 49.]

Above 2,000 people came here this night [Quinton in Buckinghamshire, Dec. 24], with lanthorns and candles, to view a black-thorn which grows in this neighbourhood, and which was remembered (this year only) to be a slip from the famous Glastonbury thorn; that it always budded on the 24th, was full-blown the next day, and went all off at night; but the people finding no appearance of a bud, 'twas agreed by all, that December 25, N. S., could not be the right Christmas Day, and accordingly refused going to church, and treating their friends on that day as usual: at length the affair became so serious, that the ministers of the neighbouring villages, in order to appease the people, thought it prudent to give notice, that the old Christmas Day should be kept holy as before.

Glastonbury.—A vast concourse of people attended the noted thorns on Christmas Eve, New Stile; but to their great disappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of Jan., the Christmas Day, Old Stile, when it blow'd as usual. Lond. Even.

The Glastonbury Thorn (says Mr. Millar in his dictionary) is preserved in many gardens as a curiosity; this often produces some bunches of flowers in winter, and afterwards flowers again at the season with the common sort, but doth in no other respect differ from the common hawthorn: the fabulous story of its budding on Christmas Day in the morning, flowering at noon, and decaying at night, is now with good reason disbelieved; for although it may sometimes happen that there may be some bunches of flowers open on the day, yet for the most part it is later in the year before they appear; but this in a great measure depends on the mildness of the season.

[1753, pp. 578, 579.]

A paper having been printed at Hull, and sold up and down Yorkshire, wherein it is asserted that the Holy Thorn at Glastonbury was in full blossom on old Christmas Day, 1752: that it buds in the morning, blossoms at noon, and fades at night, and that it was originally the staff of Joseph of Arimathea, one Mr. Sherwood of Warter thought proper to inquire into the truth of these particulars of the vicar of Glastonbury, who inform'd him that the thorn blossom'd the fullest and finest about Christmas Day new style or rather sooner, that the old thorn has been decay'd and gone time immemorial, and that Bishop Stillingfleet has fully proved that Joseph of Arimathea never was at Glastonbury. The stories of this thorn are so absurd as scarce to need confutation, but as it has been adduced as a supernatural evidence for the old *stile*, and several ridiculous falsities grafted

on it, this authentic account of the matter may be necessary to undeceive the weak and superstitious, and therefore we hope our readers will excuse our mentioning it. The paper and letters are answered at length in the *York Courant* of the 18th instant.

Great Grimsby.

[1830, *Part II.*, pp. 485, 486.]

Your repository of fugitive literature is peculiarly valuable in that department which is devoted to the preservation of ancient local customs and statistical facts, which might otherwise be lost to posterity, or so distorted by tradition as to degenerate into error. In the course of a long residence at Grimsby, I have not been inattentive to the manners, customs, and propensities of the inhabitants; and, being of a sedentary turn, I have often amused my leisure hours by instituting a comparison between present observances and the peculiarities which distinguished their forefathers of remote generations. As the investigation proceeded, and the rites and usages of antiquity became gradually unfolded to my view, it branched off into such a variety of ramifications, as ultimately swelled out my Common-Place Book with endless notices respecting the history and topography, as well as the general statistics of this ancient borough, at every period of its fluctuating fortunes. Some of the results of this enquiry are already before your readers; and I purpose occasionally to furnish you with such additional notices as may possess the twofold quality of affording present information and amusement, and preserving materials which promise to be useful to any future topographer who may be encouraged to write a connected history of the place.

The amusement of bull-baiting is of such high antiquity in this country, that Fitz-Stephen, who lived in the reign of Hen. II., tells us it was, at that early period, the common entertainment of the young Londoners during the winter season; and Claudian says of the English mastiffs:

“Magnaue taurorum fracturi colla Britanni.”

The county of Lincoln is eulogized by Fuller as producing superior dogs for the sport; and in Grimsby bull-baiting was pursued with such avidity, that, to increase its importance, and prevent the possibility of its falling into disuse, it was made the subject of an official regulation of the Magistracy. It had been practised within the borough from time immemorial, but about the beginning of the reign of Hen. VII. the butchers finding it both troublesome and inconvenient to provide animals for the public amusement, endeavoured to evade the requisition; but it was made imperative upon them by the following edict of the Mayor and Burgesses, which was incorporated into a code of

ordinances that were made and agreed to on the 23d of October, 1499, for the better government of the borough :

“Also, that no Bocher flee or kill no Bull flesche wthin this Burgh, nor that none be brought to sell bot if the Bull be bayted openlye before the Mair and his burgesses, peon of forfeit, of ev’y default vjs. viij*d*. Also that the Bochers of this Francheis, and al others that kepe slaughter shopes and kill flesche in this Francheis, to sell, mak onys yerly befor the Mair and his burgesses one Bull-baying, at convenient Tyme of the yere, according to the custom of this Francheis befor usyd, upon peyn of forfeit of vjs. viij*d*.”

In the reign of Charles I. an instance occurs of the violation of this ordinance ; and it is formally recorded in the Mayor’s Court Book, that a fine was imposed by the Chamberlains on Robert Camm for “killing a bull, and not first baiting him, according to the custom of the Corporation.”

These sports were conducted with great cruelty. To make the animal furious, gunpowder was frequently flashed up his nose, and pepper blown into his nostrils ; and if this failed *to make him shew game*, his flesh was lacerated, and aquafortis poured into the wound. About sixty years ago, a bull was put to the stake at Grimsby ; but the animal proving too tame, one Willham Hall put a spike or brad into his stick, and goaded the poor creature until the blood flowed copiously from several parts of his body ; and at length, by continually irritating the lacerated parts, the bull became enraged, and roaring in the extremity of his torture, succeeded in tossing his assailant, to the infinite gratification of his cruel persecutors. It is recorded, to the credit of Mr. Alderman Hesleden, that during his Mayoralty in 1779, the annual exhibition was disallowed ; from which time the custom declined, although some instances of this inhuman pastime have subsequently occurred.

Strutt says, that in some of the market towns of England, the *Bull-rings*, to which the unfortunate animals were fastened, are remaining to the present time. At Grimsby, the arena where this brutal ceremony was performed, is still distinguished by the name of the “Bull Ring.” The ancient stone and ring were removed about thirty years since, but the chain is still in possession of the Chamberlains, who pass it annually to their successors ; and it is sometimes applied to the purpose of fastening up a gate, when a distress is made on a field belonging to the Corporation for rent ; but its primitive use is wholly superseded by the abolition of the amusement.

GEO. OLIVER.

Gretna Green.

[1797, *Part II.*, p. 932.]

The Church of Scotland allows not, recognizes not, knows nothing of, the “marriages at Gretna-green ;” they are performed, I apprehend, according to the usage of the Church of England, and by a

black smith in a black coat. I think I have seen some account of the ceremony, and of the operator, in Mr. Pennant's, or Capt. Newte's, or some other modern, *Tour in Scotland*; but I cannot now recollect where. [See Pennant's *Tour in Scotland*, 1774, p. 83.]

Guildford.

[1789, *Part I.*, pp. 320-322.]

In the *Gent. Mag.* for 1773, p. 302, it is said that, "among other strange customs in England, there is one, that, whenever the King comes to Lothesley manor, near Guildford, the Lord is to present his Majesty with three *whores*." [See *sub voce* "Cotteshulle," p. 200, and "Lotheby," p. 224.]

At p. 358, a correspondent in some measure rectifies the mistake, by informing us that, "instead of Lothesley, it was the manor of Catteshill that was meant;" and that this manor "was holden by the service of being marshal of the *meretrices* when the King came that way;—that it is well known that *meretrix*, in later Latin writers, is equivalent to *lavatrix* or *lotrix*;—and, therefore, that these twelve young women (for such, as he observes, are they called, and such is their number said to have been by Blount, in his account of Antient Tenures, p. 80), were to follow the court in the capacity of laundresses, to be furnished by the Lord of the manor of Catteshill."

Another correspondent, in vol. xlix. p. 341, carries the custom back again to Lothesley, which, he tells us, "was holden in grand serjeanty by the master of the King's *meretrices*, *i.e.* (says he), laundresses."—Perhaps a more full and accurate account of this matter may not be unacceptable.

You are to understand then, Mr. Urban, that, from the accession of King Henry II. our kings had a mansion house and park at Guildford, where they occasionally resided and kept their court; during which time, certain of the inferior offices of the household were supplied by the tenants of *two* different estates holden of the Crown in this neighbourhood.

1. One of these was what is now called the manor of *Poyle* in Guildford; which had been given, in earlier times, to the family of Testard. During the minority of William, an heir of this family, in the time of Henry II., the wardship of him and his estate was given to one Ranulph de Broc, from whom it descended to Edeline his daughter, who held it "per serjantiam mareschalli in curia domini regis."* Stephen de Turnham, who married her, succeeded to the trust, and held it by the same service.† To this William, who died in 14 Henry III, anno 1230, succeeded Robert his son, who is described as holding it, in 19 Hen. III. 1235, "per serjantiam custodi-

* Test. de Nev. in Esch.

† Test. de Nev.

endi *meretrices* in curia domini regis.* Thomas succeeded to the inheritance; and, after him, Richard, his brother; in the account of whose serjeanty it is set forth, as a part of his office of mareschal, that he was “servare *lotrices* curiæ domini regis.”† About this time Richard sold this estate to Thomas de la Puille, or Poyle (from whom it took its present name, and) who held it by the same service:‡ and in his family it continued till 9 Hen. V. But this whimsical tenure having, before this, been converted into knight’s service, we hear no more of it after the 11th Edw. II. or thereabouts.

2. The other estate, holden by this tenure, was the manor of *Catteshill* in Godelming, distant about four miles from the court at Guildford. Ranulph de Broc, already spoken of as the guardian of the heir of Testard, had a grant of this manor from K. Henry II. to hold by the service of “ostiarus in camera domini regis.”§ Edeline his daughter, and Stephen de Turnham, her husband, held it by the same service.|| Robert de Gatton, who married a grand-daughter and co-heir of Stephen, is called “mareschallus custodiendo *meretrices* de curia domini regis;”¶ and “mareschallus duodecim *puellarum* quæ sequuntur curiam domini regis.”** Hamo de Gatton, his son and heir, “mareschallus *meretricum* cum dominus rex venerit in illis partibus;”†† and “ostiarus cameræ regis.”‡‡ Hamo, the younger, “mareschallus de *communibus feminis* sequentibus hospitium domini regis.”§§ Robert de Northwode, who married Elizabeth, daughter and heir of the last Hamo, and died seised of this manor in 34 Edw. III. anno 1360, is stiled “ostiarus in camera regis.”||| Joan and Agnes, daughters, and, at length, heirs of Robert, on a partition made between them in 37 Edw. III., are said to have holden by the service of “mareschallus in hospitio regis.”¶¶ After which we hear no more of it, except that Nicholas Hering, who married Agnes, claimed, in her right, the office of usher (*ostiarus*) of the King’s chamber at the coronation of Richard II., but the consideration thereof was postponed.

What we collect from all this is, that the office of marshal of the King’s household, as often as the Court resides at Guildford, was executed by the Lords of the manors of *Poyle* and *Catteshill*, who held their lands by this tenure; and that, though they are respectively styled, in different records, marshal of the King’s court, marshal of the King’s household, and *ostiarus*, or usher of the King’s chamber, their office was one and the same; it being part of the office of marshal, by himself or deputy, to keep the door of the King’s

* Blount, p. 8, Plac. Cor. Surr. 19 H. III.

† Blount, p. 79. Plac. Cor. 39 H. III.

§ Test. de Nevil.

|| *Ibid.*

‡ *Ibid.*

** Blount, p. 80.

¶ Plac. Cor. 25 H. III.

†† Esch. 20 E. I. n. 25.

‡‡ Blount, p. 82. Plac. Cor. 7 E. I.

§§ Esch. 29 E. I. n. 58.

||| Esch. 34 E. III. n. 72.

¶¶ Rot. Commun.

chamber.* We learn, moreover, that it was part of their duty (as often as the King came into these parts, not otherwise therefore) to provide *women*-servants for the meaner offices of the household; and that these *women*-servants were, on different occasions, called by different names, and, amongst the rest, by that of *meretrices*; which last hath given occasion, it seems, to ludicrous reflections on the Court of that time, as if the grants of the Prince had been made subservient to his pleasures. Whereas, in truth, the word *meretrices* was here used in an indifferent sense; and, agreeably to the known import of the word *mereo* or *mereor*, from which it is derived, as a general description of such women as *served for hire*, and who, in the present instance, are accordingly called, in the different records, *puellæ, communes feminae, and lotrices*: the service here spoken of being, after all, no other than this, viz., that, whereas the Court, in those days, was subsequently removed to Guildford, certain persons, who held immediately of the King in that neighbourhood, were obliged, by the terms of their respective grants, to provide, as often as this should happen, a certain number of *female* servants for the laundry, and other inferior offices of the household.

The manor of Shirefield in Hampshire was holden, *temp.* Ed. II. and III., by John de Warbleton, by the same serjeanty; and probably with a view to the occasional residence of the Court at Odiham, in its neighbourhood.

Yours, etc.,

PAL SURR.

Haloughton.

[1822, pp. 628, 629.]

The town of Haloughton, Leicestershire, is distinguished by a singular and ludicrous ancient custom. A piece of land was bequeathed to the use and advantage of the Rector, for providing "two hare-pies, a quantity of ale, and two dozen penny loaves, to be scrambled for on Easter Monday, annually." The land, before the enclosure took place, was called "Hare-crop Leys;" and at the time of dividing the fields, in 1770, a piece was allotted to the Rector in lieu of the said Leys. The custom is still continued; but instead of hare, the Rector provides two large raised pies made of veal and bacon; these are divided into parts and put into a sack, and about two gallons of ale, in two wooden bottles, without handles or strings, are also put into a sack; the penny loaves are cut into quarters and put in a basket. Thus prepared, the men leave the Rectory, and are soon joined by the women and children, who march to a place called "Hare-pic-bank," about a quarter of a mile South of the town. In the course of this journey, the pieces of bread are occasionally thrown for scrambling; but the pies and ale are carried to the grand rustic

* Spelm. Gloss. Madox, Excheq. c. 2, § 5.

theatre of confusion. This in olden time (though not upon so great a scale, or destined for such bloody feasts, as the Roman amphitheatres) consisted of a bank, with a small trench round it, and a circular hole in the centre. Into this the pies are promiscuously thrown, and every frolicsome athletic youth, who is fond of the sport, rushes forward to seize a bit, or bear away a bottle. Confusion ensues, and what began in puerile sport has occasionally terminated in a boxing-match. To the credit of the town, it has ended, for a number of years, in peace; and the day has been spent in the greatest hilarity. See Nichols's "Leicestershire," ii. 630.

Harrow-on-the-Hill.

[1731, *p.* 351.]

Thursday, Aug. 5, 1731.—According to an ancient Custom, a Silver Arrow, Value £3, was shot for at the Butts on Harrow on the Hill, by six Youths of that Free School, in Archery Habits, and won by a Son of Captain Brown, Commander of an East India Man. This Diversion was the Gift of John Lyon, Esq., Founder of the said School.

[1816, *Part II., p.* 175.]

Thursday, Aug. 1, 1816.—According to annual custom, the silver arrow was shot for at the Butts at Harrow-on-the-Hill, by twelve of the young gentlemen educated at that school, which was won with difficulty by Master Jenkins.

Hatherleigh.

[1816, *Part II., p.* 270.]

At Hatherleigh, a small town in the county of Devon, exist two remarkable customs:—one, that every morning and evening, soon after the church-clock has struck five and nine, a bell from the same steeple announces, by distinct strokes, the number of the day of the month, originally intended, perhaps, for the information of the unlearned villagers. The same custom exists at Pembroke in South Wales, at five in the morning, and eight in the evening.—The other is, that after a funeral, the church bells ring a lively peal, as in other places after a wedding; and to this custom the parishioners are perfectly reconciled, by the consideration that the deceased is removed from a scene of trouble to a state of peace.

Helstone.

[1790, *p.* 520.]

At Helstone, a genteel and populous borough-town in Cornwall, it is customary to dedicate the 8th of May to revelry (festive mirth, not loose jollity). It is called the *Furry-day*, supposed Flora's day; not, I imagine, as many have thought, in remembrance of some festival

instituted in honour of that goddess, but rather from the garlands commonly worn on that day. In the morning, very early, some troublesome rogues go round the streets with drums, or other noisy instruments, disturbing their sober neighbours, and singing parts of a song, the whole of which nobody now recollects, and of which I know no more than that there is a mention in it of the "grey goose quill," and of going to the "green wood to bring home the summer and the May-o;" and, accordingly, hawthorn flowering branches are worn in hats. The commonalty make it a general holiday; and, if they find any person at work, make him ride on a pole, carried on men's shoulders, to the river, over which he is to leap in a wide place, if he can; if he cannot, he must leap in, for leap he must, or pay money. About nine o'clock they appear before the school, and demand holiday for the Latin boys, which is invariably granted; after which they collect money from house to house. About the middle of the day they collect together to dance hand-in-hand round the streets, to the sound of the fiddle playing a particular tune, which they continue to do till it is dark. This is called a "Faddy." In the afternoon, the *gentility* go to some farm-house in the neighbourhood to drink tea, syllabub, etc., and return in a morrice-dance to the town, where they form a Faddy, and dance through the streets till it is dark, claiming a right of going through any person's house, in at one door, and out at the other. And here it formerly used to end, and the company of all kinds to disperse quietly to their several habitations; but latterly corruptions have in this, as in other matters, crept in by degrees. The ladies of this town have long been celebrated for their charms: and the beaux, being unwilling to lose the pleasure of contemplating such an assemblage of them so early, now conduct their partners (who are all elegantly dressed in white muslins) to the ball-room, where they continue their dance till supper-time, after which they all Faddy it out of the house, breaking off by degrees to their respective houses. The mobility imitate their superiors, and also adjourn to the several public-houses, where they continue their dance till midnight. It is, upon the whole, a very festive, jovial, and withal so sober, and, I believe, singular custom: and any attempt to search out the original of it, inserted in one of your future Magazines, will very much please and gratify,

Yours, etc.,

DURGAN.

[1790, Part II., p. 875.]

Your correspondent Durgan (p. 520) wishes for an explanation of the term *Furray-day*. He says the 8th of May is, at Helstone, in the county of Cornwall, dedicated to festive mirth, and instances some ceremonies used on the occasion. *Furry-day*, he says, is supposed to be a corruption of Flora's day; but he will not allow it to bear any

allusion to the festival instituted in honour of that goddess, but supposes it to refer only to the garlands made use of on that day. Now, as the Floralia, or games in honour of Flora, began in the Roman Calendar on the 28th of April, and ended on the 3d of May, I should rather suppose that the term *Furry-day* was a corruption, not of Flora's day, but of *Ferire*, and that it *did* bear an allusion to the ceremonies used on that occasion. Or it may bear a reference to the beginning of summer, which was supposed by the Romans to commence on the 13th of May.

“Tum mihi non dubiis auctoribus incipit æstas,
Et tepidi finem tempora veris habent.”

OID: *Fast* [lib. v. 601, 602].

Or, after all, may it not be the day of the Feriæ, or festival of the patron Saint? which is still observed with much exactness in many parishes in England, under the denomination of parish-feasts.

[1790, *Part II.*, p. 1100.]

In the number for October I find your correspondent Syne has endeavoured to explain the *Floralia* of Helstone; but the dates do not agree, and he must remark this amusement continues only one day, and that day the 8th of May (except it falls on a Sunday, when it is kept on the 9th). I am not satisfied with his explanation, and beg some other from your correspondents. Since I wrote last, I have recollected the first verse of the song used on that day, and perhaps hereafter may be able to send all that is known of it, for it formerly was very long, but is now very much forgotten :

“Robin Hood and Little John
They are both gone to fair O!
And we will go to the merry green wood,
To see what they do there O!
 With Hle-an-tow,
 And Rum-be-low,
And chearily we'll get up
As soon as any day O!
All for to bring the Summer home,
The Summer and the May O!”

After which there is something about the grey goose wing; from all which I conclude the *Goddess* Flora has nothing to say to it.

DURGAN.

Hinckley.

[1787, *Part I.*, pp. 462, 463.]

“Semel in anno ridet Apollo.”

If you think the following account of a late rural diversion not beneath the dignity of your respectable miscellany, I shall make no more apology for adding a small leaf to your monthly bouquet. An

ancient custom was revived last year in the town of Hinckley, in Leicestershire, where formerly at Whit Monday fair a large company of millers assembled from the adjacent villages, and formed, under proper decorations, a shew in cavalcade, in order to amuse their country neighbours. This, by repetition, without any additional grace of novelty, was no longer admired; and consequently, we may suppose, declined, and fell into contempt. I happened to be a spectator at the *renovelance* last year; when to the old ceremony of riding millers, many considerable improvements were made upon a more extensive and significant plan: several personages introduced that bore allusion to the manufacture, and were connected with the place. I was there again on Whit Monday, and observed that old Hugo Baron de Grentemaisnell, who made his first appearance last year in light and easy paste-board armour, was this second time (in compliment to the stocking-frame) armed cap-a-pie in heavy *sinker plate*,* with pike and shield: on the latter, the arms of the town.† The representative Baron of Hinckley had the satisfaction of being accompanied by his lady, the Baroness Adeliza, habited in the true antique style, with steeple-hat, ruff, points, mantle, etc., all in suitable colours; each riding on milk-white steeds properly caparisoned. They were preceded by the town banner and two red streamers embroidered with their respective names. Several bands of music gave cheerful spirit to the pageant, but more particularly the militia band from Leicester. The body corporate, alias the officers of the town, are not numerous, but no less decent and becoming; and, to their credit be it spoken, good order and regularity were maintained throughout the day. The frame-work knitters, wool-combers, butchers, carpenters, etc., had each their flags, and rode in companies, bearing devices or allusions to their different trades. Two characters, well supported, were Bishop Blaise and his chaplain, who figured at the head of the wool-combers; in their train appeared a pretty innocent young pair, a gentle shepherd and shepherdess, the latter carrying a lamb, emblem of her little self more than of the trade. Some other little folks, well dressed, were mounted on ponies, holding instruments, the marks of their fathers' business, and ornamented with ribbons of all colours waving in the air. I shall take but little notice of the female personage in this masquerade; it is founded on a fabulous story, and in no shape whatever relative to this town. Suppose Leofrick, in a vein of humour, or to get rid of his wife's importunities, put so strange a condition to Godiva; she being a friend to the city, and desirous to free it from oppressive tolls, might also, in the same strain, comply. But no husband, either ancient or modern, could be so far lost to his own shame as to suffer such an

* A particular kind of plate iron used in the stocking frame.

† Party per pale indented. Arg. and az.

injunction to take place. And the consequential tale of "Peeping Tom," tacked to the end of that secret history, is a sufficient warrant to pronounce it a mere fiction; at least so far as relates to the particular circumstance of Lady Godiva's riding *en naturelle*. Grave historians are silent upon this matter; and whether believing or doubting, they have thought proper to throw the veil over this good lady's nakedness. If anything, therefore, could give rise to this old anecdote, we must pass it as a *jeu d'esprit* between the Mercian Earl and his Countess. The city has gained by it, as tradition reports; and in that case *ex concordia res parvæ crescunt*. There was a good pretence for commemorating now and then, in outward show and pageantry, what had been expressed in words only, and in the jocular hour of ancient domestic mirth.

But, to return to Hinckley shew-fair, the concourse of people from all parts this year was great beyond expectation; and had the day been perfectly serene, the number would have much increased. Plenty of good provisions were not wanting; and Hospitality joined hands with Friendship and Jollity.

Yours, etc.

ROB. CURTHOSE.

Hornchurch.

[1828, Part I., p. 305.]

Hornchurch is in the liberty of Havering-atte-Bower, in the county of Essex, and the Church is about fourteen miles from London. The tithes belong to New College, Oxford; the warden and fellows of which society are ordinaries of the place, and appoint a commissary, who holds an annual visitation. The Vicar holds the church of them by lease for life, without any institution, induction, or reading in, is exempt from episcopal jurisdiction, and has a stipend in lieu of the small tithes.

"Hornchurch, q. d. the horned monastery," says Camden in his *Britannia*, "from leaden horns fastened over the east part of the church." This is his only observation on this place; and Gough, in his "Additions," does not endeavour to explain its name.

Newcourt, in his "Repertorium," says:

"The parish is very large, and has in it seven wards; viz., the wards of Collier Row, Harolds, Havering, Nokehill, Northend, Romford town, and Southend; in two of which, viz., Havering and Romford, there are chapels.

"As to the parish church, Hornchurch, called formerly Horn Monastery, a pair of huge horns are fastened to the east side of it; it is called in Latin *Cornutum Monasterium*, and *Ecclesia Cornuta*.

"The inhabitants here say, by tradition, that the Church dedicated to St. Andrew, was built by a female convert, to expiate her former sins, and that it was called *Hore Church* at first, till by a certain King, but by whom they are uncertain, who rode that way, it was called *Horned Church*, who caused these horns to be put out at the east end of it."

He adds, that the manor of Hornchurch Hall and Suttons, which, together with the living, now belong to New College, Oxford, formerly belonged to the abbess and convent of the Holy Trinity at Caen in Normandy, and that they were obtained by William of Wykeham, and settled by him on his new foundation at Oxford, and that there was likewise in the parish a house or hospital, which was a cell of the hospital of St. Bernard de Monte in Savoy, to which the Church at this place was given by a charter of Henry II.

Morant, in his History of Essex, very properly pronounced the above tradition relative to the name of the place to be groundless, but suggests, with much probability, that the bull's head affixed to the end of the chancel was the coat or crest belonging to the Hospital in Savoy. The manors of Hornchurch Hall and Suttons he supposes to have belonged to the hospital here, which was a cell to that on Mount St. Bernard in Savoy; he says nothing about the convent at Caen in Normandy; and as it does not appear to be mentioned by any other writer, there is most likely some mistake in Newcourt's statement.

The bull's or ox's head and horns had a few years ago been suffered to fall into decay, but in the year 1824 they were restored by the present Vicar. With respect to their being the arms or crest of the hospital of Savoy, perhaps some information may be obtained, through the medium of your Magazine, from your Antiquarian readers.

A few years ago leaden figures of the head and horns were affixed as a vane at the top of the spire; but on being thought too heavy, this vane was removed when the spire was repaired in 1822, and a common one was substituted in its place.

The following custom, which is still continued, was lately noticed in a modern periodical publication:

“On Christmas Day, the following custom has been observed at Hornchurch in Essex, from time immemorial. The lessee of the tithes, which belong to New College, Oxford, supplies a boar's head dressed and garnished with bay-leaves, etc. In the afternoon it is carried in procession into the mill field adjoining the churchyard, where it is wrestled for; and it is afterwards feasted upon at one of the public-houses by the rustic conqueror and his friends, with all the merriment peculiar to the season.”*

Kidderminster.

[1790, *Part II.*, p. 1191.]

At Kidderminster is a singular custom. On the election of a bailiff, the inhabitants assemble in the principal streets to throw cabbage-stalks at each other. The town-house bell gives signal for the affray. This is called “lawless hour.” This done (for it lasts an hour), the bailiff elect and corporation, in their robes, preceded

* Hone's Every-Day Book.

by drums and fifes (for they have no waits), visit the old and new bailiff, constables, etc., attended by the mob. In the mean time, the most respectable families in the neighbourhood are invited to meet and fling apples at them on their entrance. I have known forty pots of apples expended at one house.

INSPECTOR RUSTICUS.

Lambeth.

[1800, *Part II.*, p. 1131.]

Amidst severer studies, I observe with pleasure that you sometimes condescend to investigate the origin of singular customs; and perhaps the following may be new to many of your readers. On the annual aquatic procession of the lord-mayor of London to Westminster, the barge of the Company of Stationers, which is usually the first in the show, proceeds to Lambeth Palace; where for time immemorial they have received a present of 16 bottles of the Archbishop's prime wine. This custom, I am informed, originated at the beginning of the present century. When Abp. Tenison enjoyed the see, a very near relation of his, who happened to be master of the Stationer's Company, thought it a compliment to call there in full state, and in his barge; when the Archbishop being informed that the number of the company within the barge was 32, he thought that a pint of wine for each would not be disagreeable; and ordered at the same time that a sufficient quantity of new bread and old cheese, with plenty of strong ale, should be given to the watermen and attendants; and from that accidental circumstance it has grown into a settled custom. The Company, in return, present to the Archbishop a copy of the several almanacks which they have the peculiar privilege of publishing.

Yours, etc.,

M. GREEN.

London.

[1841, *Part II.*, p. 452.]

PAUL'S STUMP.

We were doubtful whether any topographical or antiquarian writer had mentioned *Paul's Stump*, an inquiry respecting which has been recently prosecuted by some of our correspondents (pp. 114, 226); but a friend has referred us to a passing mention of it in Bagford's Letter to Hearne relating to the antiquities of London, from which it appears to have been a post resembling the pedestal of a statue. We still think it may have been the remains of an ancient cross. The passage is as follows: "This brings to my mind another ancient custom, that hath been omitted of late years. It seems that in former times the porters that ply'd at Billingsgate used civilly to intreat and desire every man that passed that way to salute a post that stood

there in a vacant place. If he refused to do this, they forthwith lay'd hold of him, and by main force bouped his — against the post; but if he quietly submitted to kiss the same, and paid down 6*d.*, then they gave him a name, and chose some one of the gang for his god-father. I believe this was done in memory of some old image that formerly stood there, perhaps of Belus or Belin. Somewhat of the like post, or rather stump, was near St. Paul's, and is at this day [Feb. 1, 1714-15] call'd *St. Paul's Stump*." (Leland, *Collectanea*, 1774, vol. i. p. lxxvi.)—As for Bagford's story of the Billingsgate porters, there are parts of it evidently exaggerated, such as their presuming to seize on "every man that passed," and exacting so large a sum as sixpence even from those who were compliant to their arbitrary behests.

[1821, *Part II.*, pp. 369, 370.]

ORIGIN OF THE CUSTOM OF CUTTING STICKS IN THE EXCHEQUER.

The proclamation made by the officer of the Court when the new Sheriffs are presented to the Barons has never been given with perfect correctness. The following is copied from the book kept in the office of the Lord Treasurer's Remembrancer. "O yes, O yes, O yes! Tenants of a piece of waste ground called the Moors, in the county of Salop, come forth and do your service." Hereupon the Senior Alderman present steps forward, and cuts a wand with a bill-hook.

It is not known in what manner this service by petty serjeanty, as it was called, has devolved upon the city of London: but it is believed to have done so at least as early as 38 Henry VIII., when "*John Gostwick, Richard Gresham, and other the King's tenants of lands in the More, in the county of Salop*, are called upon in Michaelmas Term to answer for *two knives* and an *hazel rod* of rent:" for these persons are known to have been *Aldermen of London*. That Corporation has no property in Shropshire at the present time; nor can the Town Clerk find that it ever had. Land at More, in this county, was, however, holden, though not by the city of London, upon a tenure very similar to that which has been just described, from a very early period. In the 29th Henry III., Nicholas de Mora paid at the Exchequer *two knives*, one good, and the other very bad (*pessimum*), for certain land *in Mora*, which he held of the King in capite: in the 3d Richard II., the land had come into the possession of Walter de Aldeham; and in a record, of an uncertain date, by which time it was the property of the Knights of St. John of Jerusalem, the manner of performing this service is specified: "a certain Knight [probably the senior], or, in his absence, another for him, is to hold in his hand an hazel rod of one year's growth, and of the length of a cubit; and one of the Knives shall be so weak as to be unable to cut it; and the other so good, as that, at the first stroke, it shall cut it through

the middle. Which service ought to be performed every year *in the middle of the Exchequer, in presence of the Treasurer and Barons, on the Morrow of St. Michael.*"

There cannot be a doubt that this is the service which is now performed. The county, the name of the land, the thing to be done, the day when it is done (which is that on which the late Sheriffs give in their account, and are supposed to pay this their rent), all unite to prove it. The difficulty is to connect it with the City of London. That Corporation must once have held the land, or they would not now render the service; and the only conjecture that occurs on the subject is, that this waste land may have devolved upon them with other property of the Knights of Jerusalem, which they are known to have possessed: that the senior Alderman may represent the senior Knight; and that the situation of the land may have been subsequently lost by neglect, and the distance of Shropshire from the capital.

This odd service was contrived, not without ingenuity, to secure the goodness of one of the knives, and the strength of the tenant. The rod was to be of a fixed growth and of a determined length; it would, therefore, always be very nearly of the same thickness: further, it could not be rotten or decayed; for it was to *resist a weak knife*. The rod also was to be cut, not at the extremity, but *through the middle*; and consequently none but a good knife, and in a strong hand too, could perform such a feat at one stroke. A bill-hook has been substituted for the *thwittle* (the old name for the knife), probably because, with the wrist of an elderly citizen, the latter might not be equal to the severing such a rod as has been described, in the manner required by the law.

The More, in respect of which this serjeanty is performed, lay near Bridgnorth: for it is so described in a record of 23 Edward III., and still more specifically in one of the 16th of that King, as near Oldbury. No such place is now known; but the name is preserved in the *Mor Brook*, which, rising at Callaughton, and flowing by *Morvill* and *Aldenham*, passes through *Oldbury*, and falls into the Severn opposite Dudmaston.

Lotheby.

[1773, p. 302.

Among other strange customs of Manors in England, it is said there is one, that whenever the King comes to Lotheby Manor, near Guildford, in Surrey, the Lord (who is at present Colonel Molineux) is to present his Majesty with *three whores*.* Lotheby Manor lies in the road to Portsmouth, and his Majesty went through it. Query whether Colonel Molineux performed the custom?

* [See *sub voce* "Cotteshulle" p. 200 and "Guildford" p. 213.

Nettleham.

[1833, *Part I.*, p. 207.]

About three miles north-east from the city of Lincoln is a populous village called Nettleham, which, like most others, has its annual wake, or feast. This is held at Easter, and called the *Flaun*, from the custom, as I should conceive, of eating flauns, or cheesecakes, on that occasion. I have taken the word to be synonymous with the cheesecake; as I believe the Saxon *flena* might have been used generally for any pastry of this nature, as custard, pancake, etc. In proof of the last meaning, Sir W. Scott, in his novel of the Abbot, (vol. ii. ch. 13, of the New Series,) puts into the mouth of old Dryfesdale this proverb, "He that is hanged in May will eat no *flaunes* in Midsummer," and explains the word by pancakes. Old Tusser, in a distich quoted by Johnson, makes use of the term in a way that shews the flaun to have been the usual accompaniment of the wake, for he says,

"Fill oven full of *flauns*, Ginny pass not for sleep,
To-morrow thy father his *wake-day* will keep;"

but nothing can be collected from it to point out the precise meaning of the word. Leaving, however, this part of the subject, can any of your numerous and intelligent correspondents furnish me with any instance of the word having been used to signify the wake or feast? I have but little, or rather no doubt in my own mind, but that anciently the word signified in common parlance the same as it now does at Nettleham; where the term to express the thing eaten has passed on to signify the occasion, or period of eating it. And on these data I would suggest that our verb to *flaunt*, of which no derivation has been given by the lexicographers, had its origin in this manner. Everybody knows that holidays of this sort call forth the gayest dress; and it might happen that one neighbour seeing another more than usually decked out, would say, "Eh! what? you're going to *flaun* it;" and that these two last words were abbreviated, or rather coalesced, to form the word *flaunt*.

Whether this is the true origin of the word, I leave to others to determine; the idea has struck me forcibly, and I take this plan of making it public. To each of your readers I would say, in the language of Horace, "Si quid novisti rectius istis, candidus imperti: si non, his utere mecum." Yours, etc.,

J. A. C. K.

Newcastle-on-Tyne.

[1859, *Part I.*, p. 111.]

The Corporation of Newcastle-upon-Tyne are bound to entertain the Judges of Assize and to protect them to Carlisle; the latter duty

they perform by presenting each of the Judges with a gold xx shilling piece of Charles I. to buy a dagger, and the money so given is called dagger-money. They always present it in the coinage of Charles I., for which they sometimes have to pay high prices when it happens to be scarce in the numismatic market. This ceremony of payment was duly performed at the autumn assizes of 1856, and the writer was shown the coin received by one of the Lord Justices. It was a xx shilling piece of Charles I. in very fair preservation.

Oxford.

[1738, *pp.* 106, 107.]

This being St. Scholastica's Day, a certain number of the principal burgesses did publicly pay each one penny, in token of their submission to the Orders and Rights of the University. The occasion of this custom and offering was a barbarous and bloody outrage committed by the citizens in the reign of Edward III., against the persons and goods of several scholars, which drew a great and just amercement upon the criminals. The city pretended they were not able to pay the fine, without their utter ruin, and did humbly pray, and at last obtained a mitigation from the University. An annual payment of 100 marks was then accepted: and this, by the farther favour of the University, was changed into a small yearly acknowledgement, viz., That the Mayor, and 62 such townsmen as had been sworn that year to preserve the privileges of the University, should yearly, upon this day, repair to St. Mary's Church, and should then and there offer 63 pence, in memory of the barbarous murder of 63 innocent scholars.

Pamber.

[1810, *Part I.*, *pp.* 308, 309.]

The Court-leet holden annually for the manor of Pamber, near Basingstoke in Hampshire, is opened *sub dio*, in a small piece of ground, called "Lady Mead" (probably a corruption of "Law-day Mead"), which belongs to the tything-man for the year. Thence an adjournment is made to a neighbouring public-house. The proceedings of the Court are recorded on a piece of wood called a "Tally," about three feet long, and an inch and a half square, furnished every year by the Steward. These tallies do not seem to be well calculated to preserve the records inscribed upon them; as one which I have seen for the year 1745, was worm-eaten, and part of the writing had become illegible. Some years ago, when their number had accumulated, many of them were burnt, being considered as useless lumber. In a law-suit at Winchester, one of these singular records was produced in evidence; which occasioned a Counsellor on the opposite

side of the question to denominate it a "wooden cause." The Lord of the Manor is chosen annually; to whom belong stray cattle, etc., and who has a right to hunt and hawk as far as Windsor.

The custom of commencing the Court in the open air may not be peculiar to this Manor;* as similar ones are mentioned in Dr. Plott's Natural History of Oxfordshire, and in Hutchinson's Cumberland. Whether the wooden records may be altogether singular, I know not. Probably Blount's "Fragmenta Antiquitatis; or Ancient Tenures of Land, and Jocular Customs of some Manors" (which I have not an opportunity of consulting), may mention similar cases, if any such exist. The custom, however, appears to be a remnant of remote antiquity. The "Tally-writer" (teller) of the Exchequer is still an office. Shakespeare makes Jack Cade say, in accusation of Lord Sands (Henry VI., Part 2.), "Whereas, before our forefathers had no other *books* but the *score* and the *tally*, thou hast caused *printing* to be used, and, contrary to the King, his crown, and dignity, thou hast built a *paper-mill*."—Solon's laws, which were to continue in force for a hundred years, were written upon wooden tables, which might be turned round in the oblong cases which contained them. They were called "cyrbes," as Aristotle tells us; and Cratinus, the comic Poet, thus spoke of them:

"By the great names of Solon and of Draco,
Whose *cyrbes* now but serve to *boil our pulse*."

MAJOR'S PLUTARCHI: *Life of Solon*, p. 58.

The "Scytale Laconica" was a little round staff, on which the Lacedaemonians used to write their secret letters. In the Apocrypha, 2 Esdras xiv. 24, 37, 44, we read of books made of box-trees, written in the field; and Horace has *leges incidere ligno*.—Perhaps some of your Correspondents may be able to throw farther light on the origin of this custom, as observed in the Manor of Pamber.

There is another singular custom in the same neighbourhood, which may perhaps be amusing to your Readers. When the head of a family who keeps bees, dies, it is usual for a person, after the decease of the owner of the bees, to repair to the hives, and, gently tapping them, to say:

"Bees, bees, awake!
Your Master is dead;
And another you must take."

This ceremony is performed from the supposition, that otherwise the bees would either all die, or fly away. Can any of your Readers refer to any profitable origin of this custom? Is it any relic of Popish superstition? Some strange stories of Bees, from Popish writers, are mentioned in Butler's Treatise on Bees.

J. J.

* See G. L. Gomme's *Primitive Folkmoths*, 1880, p. 122, *et passim*.

Randwic.[1784, *Part I.*, p. 334, 335.]

As I was last year passing through the village of Randwic, near Stroud, in Gloucestershire, my attention was attracted by a crowd of people assembled round an horsepond, in which I observed a man, on whom I imagined the country people were doing justice in that summary way for which an English mob is so famous, though I was at the same time surprised to hear them singing, as I thought, a psalm, since I never knew that to be a part of the form of such judicial proceedings. I soon, however, was informed of my error, and learned that it being the second Monday after Easter, the people of the parish were assembled, according to an annual custom (the origin of which no man could tell me) to keep a revel. One of the parish is, it seems, on the above-mentioned day, elected mayor, and carried with great state, colours flying, drums beating, men, women, and children shouting, to a particular horsepond, in which his worship is placed, seated in an armchair; a song is then given out line by line by the clerk, and sung with great gravity by the surrounding crowd.

THE LORD MAYOR OF RANDWIC'S SONG.

1.

“ When Archelus began to spin,
And Pollo wrought upon a loom;
Our trade to flourish did begin,
Tho' conscience went to selling broom.

2.

“ Had Helen then sat carding wool,
Whose beauteous face did cause much strife,
She had not sure broke through that rule,
Which caus'd so many to lose their lives.

3.

“ Had too Helen's wanton love
Eaten his food with sweet content,
He had not then disturb'd the peace
When he to Greece a-woeing went.

4.

“ When princes sons kept sheep in field,
And queens made cakes with oaten flour,
And men to lucre did not yield,
Which brought good cheer to every bower.

5.

“ But when the giants huge and high,
Did fight with spears like weaver's beams;
And men in iron beds did lie,
Which brought the poor to hard extremes:

6.

“ When cedar-trees were grown so rife,
 And pretty birds did sing on high ;
 Then weavers liv'd more void of strife,
 Than princes of great dignity.

7.

“ Then David with a sling and stone,
 Not fearing great Goliath's strength,
 He pierc'd his brains, and broke his bones.
 Tho' he was nine feet and a span in length.

Chorus.

“ Let love and friendship still agree,
 To hold the bonds of amity.”

The instant it is finished, the mayor breaks the peace by throwing water in the face of his attendants. Upon this much confusion ensues ; his worship's person is, however, considered as sacred, and he is generally the only man who escapes being thoroughly souced. The rest of that day, and often of the week, is devoted to riot and drunkenness. The county magistrates have endeavoured, but in vain, to put a stop to this practice. Can any of your correspondents inform me of the origin of this custom, and whether there exists the like in any other place in England ?

The song was given me by the clerk of the parish, who said it had never been written before. It wants, you observe, some explanation ; more, indeed, than I imagine anyone will think it worth their while to bestow upon it.

[1784, *Part II.*, p. 495.]

The custom of chusing a mayor at Randwic, co. Gloucester, is thus described by Mr. Rudder in his history of that county [1779], p. 619: “ At this place an annual revel is kept on the Monday after Low-Sunday, probably the wake of the church, attended with much irregularity and intemperance, and many ridiculous circumstances in the choice of a *mayor*, who is yearly elected on that day from among the meanest of the people. They plead the prescriptive right of ancient custom for the licence of the day, and the authority of magistracy is not able to suppress it.” There seems to be nothing else to distinguish this village, whose manor is first mentioned in the reign of Henry VI. The drift of the song is evidently a panegyric on the woollen manufactory, drawn from the story of Hercules debasing himself to spin with Dejanira, and a similar degradation of Apollo for a like reason. Many obscure places in England claim the privilege of choosing a mayor, which some of your correspondents may be able to account for. At present Pleshy, in Essex, the

residence of our high constables almost from the Conquest, and, perhaps, of eminence in the Roman times, may serve as one instance among others.

Richmond (Surrey).

[1731, p. 402.]

Tuesday, Sept. 14, 1731.—Being Holy Rood Day, the King's Huntsmen hunted their Free Buck in Richmond new Park, with Blood Hounds, according to Custom.

St. Briaval's.

[1816, *Part II.*, p. 364.]

Singular Custom.—On Whitsunday, at St. Briaval's, in Gloucestershire, several baskets-full of bread and cheese, cut into small squares of about an inch each, are brought into the church; and, immediately after divine service is ended, the churchwardens, or some other persons, take them into the galleries, whence their contents are thrown among the congregation, who have a grand scramble for them in the body of the church. This occasions as great a tumult and uproar as the amusements of a village wake; the inhabitants being always extremely anxious to attend worship on this day. The custom is holden for the purpose of preserving to the poor of St. Briaval's and Hervelsfield, the right of cutting and carrying away wood from 3,000 acres of coppice land, in Hudknolls and the Meend; and for which every housekeeper is assessed 2d. to buy the bread and cheese which are given away.

Tonge.

[1801, *Part II.*, pp. 715, 716.]

In vol. lxx. p. 934, a correspondent (who gives a very inadequate idea of that beautiful church of Tonge, in Shropshire) enquires for the origin of a singular custom annually observed there, of placing a garland of flowers round the effigies of an antient monument, to the memory of a *Vernon*. In the Appendix to the second volume of the History of Staffordshire, lately published, p. 11, is the following curious explanation of the above custom, proving it to be a tenure:

“Roger de la Zouch, being antiently lord of this manor of Tonge, granted to Henry de Hufefort three yard lands, three messuages, and certain woods, lying in Norton and Shaw, in this parish, with other privileges, rendering yearly to him and his heirs a chaplet of roses on St. John Baptist's day, in case he or they should be then at Tonge; if not, then to be put upon the image of the Blessed Virgin in the church of Tonge for all services. But, since the removal of such images, the Fosters, the owners of the said land, every year put the said chaplet about the work of the statue of the man lying upon this monument.”

[1841, *Part II.*, p. 357.]

Annexed, I send you some tintinabulary lines I copied, when visiting the curious old church of Tong in Shropshire. They may perhaps amuse some of the "college youth" who peruse your Magazine, and if you think so they are much at your service. Yours, etc.

JOHN MARTIN.

TONG CHURCH, SALOP.

" If that to ring you doe come here
 you must ring well with hand and eare
 Keep stroke of time and goe not out
 or else you forfeet out of doubt
 Our law is so constructed here
 for every fault a jugg of beer
 If that you ring with spurr or hat
 a jugg of beer must pay for that
 If that you take a rope in hand
 These forfeits you must not withstand
 or if that you a bell o'erthrow
 it must cost sixpence ere you goe
 If in this place you swear or curse
 Sixpence to pay, pull out your purse
 come pay the clerk it is his fee
 for one that swears shall not goe free.
 These laws are old and are not new
 Therefore the clerk must have his due.
 George Harrison
 1694."

Tutbury.

[See Hazlitt's *Blount's Tenures*, pp. 329-345, from other sources.]

[1808, *Part I.*, p. 3.]

" THE HONOURABLE AND ANTIEN COURT OF THE MINSTRELS,
 ASSEMBLED AT TUTBURY,* AUGUST THE 17th, 1772.

" *To the Duke of DEVONSHIRE.*

" May it please your Grace,

" WE the Jury of this Court most humbly petition your Grace, that the Writings concerning this Court may be laid open before the King and Stewards of this Court, that we may understand our right. We apprehend we have a right to a piece of ground called the Piper's Meadow, formerly in the hands of Pratt of Tutbury, now Thomas Tatler of Etwel, who lets it to Samuel Salt of Rolston. This rent has been publicly demanded at the Castle, but without any redress. Therefore for the want of the rest of perquisites we receive our Dinners for twenty-five men; viz. twelve Jurymen for Staffordshire, and twelve Jurymen for Derbyshire, and beer to the aforesaid dinners; and

* See Plott's Staffordshire.

twelve shillings acknowledgement for the rent of this piece of ground ; which said twelve shillings we expect to be made whole rent of the said Piper's Meadow, as it is now let for the yearly rent of Likewise the perquisites of the americiaments, which used to be 3s. 4d. for every Minstrel that doth not appear if enrolled ; and 6s. 8d. for playing upon an Instrument, and not appearing in this Court. Most Gracious Duke, we cannot maintain the rights of straining for these misdemeanours of the Minstrels of Staffordshire, Derbyshire, Leicestershire, and Warwickshire, without the protection of your Grace. It hath been therefore concluded, and believe Derbyshire stands to the conclusion, that, without the rent of the said Piper's Meadow be paid to the King of the Minstrels, the said Juriors do not appear. There is want of Members, want of Juriors, want of Stewards ; and, in consequence, must in a short time be a want of a Bull-running. If the rent was paid, and the members came into their office according to order, there would not be so many Minstrels absent. They would be willing to come at the profit of 20l. a year, as well as the honour of being King. Much ado there has been for several years to get to the honour of being King ; and when they only find honour, and no profit, they directly leave the Court ; which said Court cannot be upheld without its Members ; which said Members being met there, then upon Juries pannelled, and not before that same day, for the perquisites will not pay extra expence. We therefore, knowingly and wittingly, considering the want of our Members, with the reason of their absence, most humbly petition your Grace, that a writing proper to this affair be transmitted to the King of this Minstrel Court ; and that the said writing be ordered to be delivered from King to King. There might be a voluminous subject on this affair ; but this is enough to let your Grace understand the reason of the decay of this Court ; which we do not doubt but your Grace will timely remedy. Done at Tutbury, according to the tenour of our oath.

“HENRY COXON, King.

“*Henry Coxon, Joseph Conway, Thomas Ault, Jeremiah Heath, John Hill, John Burton, Robert Tuneclyff, George Authorbourgh, Cornelius Duffield, Thomas Launder, William Walles, John Adams, Juriors.*

“*Joseph Conway, Thomas Ault : Stewards.*”

Warlingham.

[Hazlitt's *Blount's Tenures*, p. 355.]

[1782, p. 367.]

Mr. Beckwith, p. 172, asks for any particular customs not noted in Blount's "Tenures." I have not the book by me, therefore I do not know whether he mentions the following :

"In the parish of Warlingham, in Surrey, there is (or was about 30 or 40 years ago) a custom which seems to refer to the rites performed in honour of Pomona. Early in the spring, the boys go round to the several orchards in the parish, and whip the apple-trees, in order to procure a plentiful crop of fruit, and, after having done it, they carry a little bag to the house, where the good woman gives them some meal (or oatmeal).*

Wichnor.

THE FLITCH OF BACON.

[1819, *Part I.*, pp. 14, 15.]

On the road between Lichfield and Burton upon Trent, near Wichnor village, a large Inn commemorates by this sign the curious custom of the manor, which was granted in the reign of Edward III. by the Earl of Lancaster, Lord of the honour of Tutbury, to Sir Philip de Somerville, on condition that "the said Sir Philip shall fynde, meyntheigne, and susteyne one bacon flyke, hanging in his halle at Wichenore, ready arrayed all tymes of the yere bott in Lent, to be given to everyche mane or womane married, after the dey and yere of their marriage be passed, and to be given to everyche man of religion, archbishop, prior, or other religious; and to everyche priest, after the year and day of their profession finished, or of their dignity reseved in forme following;—whensoever that any such before named wylle come for to enquire for the baconne in their own person, or by any other for them, they shall come to the bayliff or porter of the Lordship of Whichenour, and shall say to them in the manere as ensewethe:

'Bayliffe or porter, I doo you to know that I am come for myself (or if he come for any other, shewing for whome) for one bacon flyke, hanging in the halle of the Lord of Whichenour, after the forme thereto longinge.'

"After which relation, the bayliffe or porter shal assigne a daye to him, upon promise of his feythe to return, and with him to bring tweyne of his neighbours; and in the meyn time, the said bailif shall take with him tweyne of the freeholders of the Lordship of Whichenoure, and they three shal goe to the mannour of Rudlowe, belonging to Robert Knyghtly, and then shal somon the foresaid Knightley, or his bayliffe, commanding him to be ready at Whichenour, the day appointed, at pryme of day, with his carriage; that is to say, a horse and sadyle, a sakke and a pryke, for to convey and carry the said

* This is no *tenure*, therefore has no place in Blount. See a similar custom, without the whipping, in the manors of Keston and Wickham, Kent.—Hasted's Kent, i. 109. Does not the former remind as of the mode of fructifying palms in the East?

bacon and corn a journey out of the county of Stafford. at his costages; and then the sayd bailiffe shal, with the sayd freeholders, somon all the tenants of the said manoir to be ready at the day appointed at Whichenour, for to do and performe the services to the baconne. And at the day assigned, all such as owe services to the baconne, shall be ready at the gate of the manoir, from the sonne risinge to none, attendyng and awayting for the comyng of him and his felowys chapaletts, and so all those whiche shal be there to doe their services deue to the baconne: and they shal lead the said demandant, wythe tromps and tabours, and other manner of minstral-seye, to the halle close, where he shal fynde the lord of Whichenour ready to deliver the baconne in this manere:

“He shall enquire of him which demandeth the baconne, if he have brought tweyne of his neighbours, who must answer, ‘They be here redy;’ and then the steward shall cause these two neighbours to swere yf the said demandant be a weddyt man, or have be a man weddyt, and yf syth his marriage one yere and a day be passed, and yf he be a freeman or villeyne: and yf his seid neighbours make othe that he hath for him all these three points rehersed, then shal the bacon be take downe and brought to the halle dore, and shal there be layed upon one halfe a quarter of wheatte, and upon one other of rye: and he that demandeth the baconne shall kneel upon his knee, and shall hold his right hande upon a booke, which shal be laid above the baconne and the corne, and shal make oath in this manere:

‘Here ye Sir Philip de Somervyle, lord of Whichenour, mayntayner and giver of this baconne, that I A. syth I wedded B. my wife, and syth I had her in my kepyng, and at wylle, by a yere and a daye after our marryage, I would not have changed her for none other, farer ne fowler, richer ne powrer, ne for none other descended of gretter lynage, slepyng ne wakyng, at noo tyme; and if the seid B. were sole, and I sole, I wolde take her to be my wife before all the wymen of the world, and of what condytions soevere they be, good or evyle, as helpe me God and his seyntyts, and this flesh and all fleshes.’

“And his neighbours shal make oath that they trust verily he hath said truely. And yf it be found by his neighbours aforementioned, that he be a freeman, then shall be delyvered to him halfe a quarter of wheatte and a cheese; and yf he be a villein, he shal have half a quarter of rye, withoutte cheese; and then shal Knyghtley, the lord of Rudlowe, be called for to carry all their things to fore rehersed, and the said corn shall be layd upon one horse, and he that the baconne apperteyneth shal ascend upon his horse, and shall take the chese before hym, if he have a horse, and yf he have none, the lord of Whichenour shall cause him to have one horse and sadyl, to such tyme as he passed his lordshippe, and so shal they departe the manoyr

of Whichenour, with the corn and the baconne to fore him that hath wonne ytt, with trompets, tabourets, and other manoir of minstralsce; and all the free tenants of Whichenour shall conduct him to be passed the Lordship of Whichenour; and then shall they retorne, except hym to whom apperteineth to make the carryage and journey withoutt the countye of Stafford at the costys of his Lord of Whichenour, and yf the seid Robert Knyghtley do not cause the baconne and corne to be conveyed as is rehersed, the Lord of Whichenour shal do it to be carryed, and shal distreigne the said Robert Knyghtley, for his default, for one hundred shillings in his manoir of Rudlowe, and shall kepe the distresse so takyn, irreplevisable."

Winchester.

[1796, *Part I.*, pp. 208-210.]

The query in your last, p. 102, signed Marcus, has just been shewn to me. An old correspondent (such he may justly style himself; for, he believes, it is upwards of six-and-forty years since he was delighted to see a schoolboy production of his in your Miscellany) is happy that he is able to gratify Marcus and his boys with a copy of the song they wish to see. He adds to it an imitation in English, composed several years ago, to be sung in chorus at a public concert by the scholars of a country-school the week before the Whitsun holidays. The air to the "Dulce Domum" was composed by John Reading, in the reign of Charles II.

The original tune to "God save the King" (the tune, at last, which evidently furnished the subject of it) is to be found in a book of Harpsichord-Lessons by Henry Purcell, published by his widow after his death. It is in four parts; Carey could, therefore, have no occasion to request the addition of a bass, had he himself been unequal to the composing one: but his Ballads and Cantatas prove that this was not the case. Sir John Hawkins informs us, that he had been a disciple of Geminiani, and speaks slightly of his musical learning, considering the advantages he had had. He acknowledges, however, that he was enough informed to be able to get a bass to a Cantata. Who knows not Henry Carey's arch London Pastoral, "Sally in our Alley," at its first appearance so much the delight of Mr. Addison?

"Concinamus, O sodales!
Eja! quid silemus?
Nobile canticum!
Dulce melos, domum!
Dulce domum, resonemus!

Chorus.

"Domum, domum, dulce domum!
Domum, domum, dulce domum!
Dulce, dulce, dulce domum!
Dulce domum, resonemus!

“ Appropinquat ecce ! felix
 Hora gaudiorum,
 Post grave tedium
 Advenit omnium
 Meta petita laborum.
 Domum, domum, etc.

“ Musa ! libros mitte, fessa ;
 Mitte pensa dura,
 Mitte negotium,
 Jam datur otium,
 Me mea mittito cura !
 Domum, domum, etc.

“ Ridet annus, prata rident,
 Nosque rideamus,
 Jam repetit domum,
 Daulias advena :
 Nosque domum repetamus,
 Domum, domum, etc.

Heus ! Rogere, fer caballos ;
 Eja, nunc eamus,
 Limen amabile ;
 Matris et oscula,
 Suaviter et repetamus.
 Domum, domum, etc.

“ Concinamus ad Penates,
 Vox et audiatur :
 Phosphore ! quid jubar,
 Segnius emicans,
 Gaudia nostra moratur.
 Domum, domum, etc.”

Imitated in English, so as to be sung to the same air :

“ Let us all, my blythe companions,
 Join in mirthful, mirthful glee !
 Pleasant our subject !
 Sweet, oh ! sweet our object !
 Home, sweet home, we soon shall see.

Chorus.

“ Home, the seat of joy and pleasure,
 Home, sweet home, inspires our lay !
 Welcome, freedom ! Welcome, leisure !
 Every care be far away.

“ Now the swallow, bird of summer,
 Seeks again her long-left home ;
 See her nest preparing !
 We, my boys, shall share in
 The dear delights of home, sweet home !
 Home, the seat, etc.

“ Swift as thought, ye generous coursers,
 Bear us to the wish'd-for end !
 To the fond caresses,
 The tender embraces,
 Of each lov'd and loving friend.
 Home, the seat, etc.

Yours, etc.

B. B.

A correspondent having requested a copy of the favourite composition, which is sung previous to the holidays at some schools, I have subjoined it, together with a translation ; which, if it is not worthy of the original, may stimulate some abler head to favour us with a better. I shall be obliged, in my turn, if any of your correspondents will inform me who was the author of that Ode, and whether it is sung at any other great school besides Winchester.

J. R.

* * * We insert this gentleman's Translation ; and are obliged to him, and to several other correspondents (particularly E. I., H. G., T. M., VERITAS, and ÆN. NAS.), for their obliging readiness in favouring us with copies of the song.

“ Sing a sweet melodious measure,
 Waft enchanting lays around ;
 Home ! a theme replete with pleasure !
 Home ! a grateful theme, resound !

Chorus.

“ Home, sweet home ! an ample treasure !
 Home ! with ev'ry blessing crown'd !
 Home ! perpetual source of pleasure !
 Home ! a noble strain, resound !

“ Lo ! the joyful hour advances ;
 Happy season of delight !
 Festal songs, and festal dances,
 All our tedious toil requite.
 Home, sweet home ! etc.

“ Leave, my weary'd Muse, thy learning,
 Leave thy task, so hard to bear ;
 Leave thy labour, ease returning,
 Leave my bosom, O ! my care.
 Home, sweet home ! etc.

“ See the year, the meadow, smiling !
 Let us then a smile display ;
 Rural sports, our pain beguiling,
 Rural pastimes call away.
 Home, sweet home ! etc.

“ Now the swallow seeks her dwelling,
 And no longer loves to roam ;
 Her example thus impelling,
 Let us seek our native home.
 Home, sweet home ! etc.

“ Let our men and steeds assemble,
 Panting for the wide champaign ;
 Let the ground beneath us tremble
 While we scour along the plain.
 Home, sweet home ! etc.

“ Oh ! what raptures, oh ! what blisses,
 When we gain the lovely gate !
 Mother’s arms, and mother’s kisses,
 There our blest arrival wait.
 Home, sweet home ! etc.

“ Greet our household gods with singing ;
 Lend, O Lucifer, thy ray ;
 Why should light, so slowly springing,
 All our promis’d joys delay ?
 Home, sweet home ! etc.”

In compliance with your correspondent Marcus’s request, I herewith send you an exact copy of the “*Dulce Domum*” song, as it is sung on the evening preceding the Whitsun holidays at St. Mary college, Winton ; at which time the masters, scholars, and choristers, attended by a band of music, walk in procession round the courts of the college, singing the above verses ; and which, tradition says, is in commemoration of a boy belonging to that school, who, for some misdemeanour, was confined to the college during the holidays, which lay so heavy upon his mind, that, after compiling these, he is said to have pined and died. See the History of Winchester.

T. M.

For the perusal of Marcus, and his pupils, I have transcribed from a late ingenious periodical publication the “*Dulce Domum*,” with its history.

Yours, etc.

VERITAS.

“The ‘*Dulce Domum*’ was written, about 200 years since, by a Winchester scholar, detained at the usual time of breaking-up, and chained to a tree or pillar for his offence to the master, when the other scholars had liberty to visit their respective homes while the breaking-up lasted. Which confined scholar was so affected with grief, by being thus detained from seeing his dear home, and for the loss of his liberty, that he was passionately moved to write his distressful sentiments of anxiety, on finding himself deprived of the sight of his friends like the rest of his school companions ; that, calling to mind the loss of all the beloved objects of his happiness, he died broken-hearted before his companions returned.

“In memory of this unhappy incident, the scholars of Winchester school, or college, attended by the master chaplains, organist, and choristers, have an annual procession, and walk round the pillar or tree three times, to which their fellow collegian was chained, before the procession ends, singing all the time.”

At Linley’s musick-shop, No. 45, Holbourn, late Bland’s, the song and chorus of “*Dulce Domum*,” with the original musick, the Latin words, and an English translation, are published in a single sheet,

price 1s., with variations to the musick by a Mr. T. Field. There are six verses besides the chorus. I should be obliged to Marcus to inform me, by whom the Latin verses were written, and also by whom the original musick was composed.

If Marcus delights in musick, he may find the same air, varied by S. C. Fischer, adapted for the piano-forte by young Mr. Cramer, in a single sheet, price 1s., at any of the musick-shops, set in a masterly and very pleasing manner.

Yours, etc.

N. S.

[1796, *Part II.*, p. 570.]

As so much hath been said respecting the old composition called "Dulce Domum" in your Magazine for March last, possibly the following observations may not appear obtrusive to your readers.

There is a quotation in p. 209, as well as an article, in the same page, signed T. M., which say, the tradition goes, that a boy, confined during the vacation, was the author, and that he wrote under so great a depression of spirits, that he died before his companions returned. It must be observed here, that what follows is not intended as an answer either to T. M. or Veritas, as they have merely given the tradition without comment, but is meant merely as applicable to the tale. It appears to me, that the lines intituled "Dulce Domum," could never have been written by a person labouring under a melancholy deprivation of his long-expected return to his "home, sweet home;" on the contrary, it seems to have been written when almost intoxicated with pleasure at the certain prospect of the next hours of morning wafting him on to his "household gods." Every line, and every image, argues for my supposition; he calls on his fellows to rejoice that the prospect is almost realized to them. Would he have done so were he alone deprived of it? "Lo! the joyful hour advances!" Surely, not to him, who, "chained to a tree or pillar," was condemned to linger out in *penance* what his comrades enjoyed as "the happy season of delight." Poor fellow! festal songs and dances were denied to him as a requital for the labours of his Muse; it is not, therefore, probable she should trip "on light fantastic toe," as she does on this occasion. His "weary'd Muse" has shown herself a lass of much fire, to baffle the pangs of disappointment and despair in a mind which was so soon to sink beneath the load of life. In short, there appears to me a very slender foundation indeed for the tradition: it is much more probable that it was written by some one who had *felt* the delights of a return to their home. It might, however, have been composed by a boy, who had behaved amiss, before his punishment was communicated to him.

Perhaps I have been only combating a shadow, which most *traditions* are.

J. P. MALCOLM.

[1811, *Part II.*, p. 503.]

I am much pleased with Viator's translation [p. 461] of the "Dulce Domum," which is annually performed at St. Mary's College, Winchester. There are circumstances connected with the origin of this song, which cannot fail to interest your readers, if correctly given by some of your *Wykamical* correspondents; and I hope a certain Clergyman, who has frequently enriched your columns, with his admirable and energetic writings in defence of the established church, who received his education at that celebrated seminary, will in an early Number favour you with an authentic account of its author, his character, and fate. The following translation of this beautiful song is inserted in a well-chosen collection of songs, etc., in two volumes, by Mr. Frederick Augustus Hyde, dedicated to that eminent composer of English musick, William Shield, Esq.

ST. CROSS.

" In happy concert let us sing,
For why should silence reign,
To press the joys that inward spring,
And hope of home restrain.

Chorus.

" ' Home, home, sweet home,'
Our constant eye
We fix on thee and liberty,
Whilst hearty joys speak unanimity.

" The happy time at length draws near,
Short time, a month's duration;
After a tedious study here,
Comes grateful recreation.

' Home, home,' etc.

" The Muse, to labour long confin'd,
Her votary now releases;
Comes freedom, welcome to the mind,
All care scholastic ceases.

' Home, home,' etc.

" The year puts on its gladsome face,
To festal mirth inviting;
Philomel seeks her native place,
For that's the most delighting.

' Home, home,' etc.

" Come, Roger, quickly bring the horses,
'Tis burthensome to stay;
With chat of fond mamma's caresses,
We'll cheat the tiresome way.

' Home, home,' etc.

" With loudest pæans let the skies
Most joyfully now rend;
Thou morning-star, why, slow to rise,
Dost thou our hopes suspend.

' Home, home,' etc.

Westminster.

[1785, *Part I.*, p. 341.]

There was, till within the present century, retained within the precincts of the royal palace of Westminster, a solemn officer, styled the king's cock crower ; whose duty, during the whole season of Lent, was to *crow* the hour, instead of crying it, as is the practice of watchmen. Whether that venerable function was abolished by the late bill for the reformation, as it was called, of the Royal Household, I am ignorant. I do know that in most seasons, wherein a pretended rage for reformation prevails, many customs, whose origin did in reality aim at reforming our manners and lives, are confounded with abuses, and levelled indiscriminately. The intention of crowing the hour of the night was undoubtedly to remind waking sinners of the august effect the third crowing of the cock had on the guilty apostle St. Peter : and the limitation of the custom to the season of Lent was judiciously adopted ; as, had the practice continued throughout the year, the impenitent would become as habituated and as indifferent to the crow of the mimic cock, as they are to that of the real one, or to the cry of the watchman. The adaptation to the precincts of the court seems also to have had a view, as if the institutor (probably the Royal Confessor) had considered that the greater and more obdurate sinners resided within the precincts of the palace.



Games.



GAMES.

Sports on Sundays.

[1813, *Part I.*, p. 17.]

THE following paper is certainly a great curiosity, and worthy of being preserved from oblivion; for, first, it shews what methods were used heretofore for granting relief to the necessitous; next, it proves that in the reign of Queen Elizabeth sports on Sundays were common; and lastly, it informs us of the nature of the pastimes that were in those days in use. As to the authority of this piece, it is a transcript from the original, formerly in the possession of Sir John Evelyn, bart.

J. FAULKNER.

Middlesex.—To all Majors, Shereffes, Constables, and other Hed Officers, within the Countie of Middlesex.

"After our hartie commendations. Whereas we are informed that one John Seconton Powlter, dwelling within the parishe of St. Clements Daines, beinge a poore man, havinge fower small children, and fallen into decay, ys lycensed to have and use some playes and games, at uppon nine severall Sondaies, for his better relief, comfote, and sustentacion, within the countie of Middlesex, to commence and begynne at and from xxiind daie of Maye next comyng, after the date hereof, and not to remayne in one place not above three severall Sondaies: And we consideringe that great resort of people is lyke to come thereunto, we will and require you, as well for good order as also for the preservation of the Queen's Majesty's peace, that you take with you foure or fyve of the discrete and substantiall men within your office or libertie, where the games shall be put in practice, then and there to forsee and do your endeavour to your best in that behalf duringe the continuance of the games or playes; which games are hereafter severally mentioned, that is to say, the Shotinge with the Standarde, the Shotinge with the Brode Arrowe, the Shotinge at the Twelve Shore Prick, the Shotinge at the Tarthe, the Leppinge for Men, the Runninge for Men, the Wrastlinge, the Throwinge of the Sledge, and the Pytchinge of the Barre, with all such other games as have at any time hertofore or now be lycensed, used, or played.

"Geaven the xxvith daie of Aprill, in the eleventh year of the Queen's Majesty's Raigne."

Plays and Pastimes of Children.

[1738, pp. 80, 81.]

The Craftsman, Feb. 4, No. 604.

A manuscript written by a great Uncle of mine, who dy'd soon after the revolution, came lately into my Hands. It is a sort of chronological Animadversion upon the Plays and Pastimes of Children; by comparing w^{ch} with y^e Times, when He supposes them to be invented, he would shew that they were so many political Satires, to ridicule such Follies and Corruptions, as it was not safe to do in any other Manner—My Uncle was a very honest Man, a great Lover of Liberty, and in the Main a man of Sense; but, a little whimsical in his Writings, as will be seen by this Abstract of his Manuscript.

“Hot-cockles,” and “more Sacks to the Mill,” were certainly invented in the highest times of Ignorance and Superstition; when the Layety were hoodwink'd, and a Parcel of Monks were saddling their Backs, and bastinadoeing Them.

“Blindman's Buff” was a Ridicule upon Harry the 8th, and Woolsey; where the Cardinal Minister was bewildering his Master, with Treaty upon Treaty, with several Princes, leaving him to catch whom he could, till at last He caught his Minister, and gives him up to be buffeted—When this Reign was farther advanced, and many of the Abbey-Lands had been alienated, but the Clergy still retain'd some Power, the Play most in Fashion was, “I am upon the Fryar's Ground, picking up Gold and Silver.”

Edward the 6th was a Child himself; but a Child of a pious and studious Disposition; and this good Example of the Prince was generally follow'd by his People, who gave Themselves up more to Study than Play, which was but little practised in this Reign.

In Queen Mary's Reign, “Tag” was all the Play; where the Lad saves himself by touching of cold Iron—By this it was intended to shew the Severity of the Church of Rome; and that if People had once gone off to the Reformers, tho' they were willing to return to their old Idolatary, they must do it upon hard Terms—But in latter Times, this Play hath been alter'd amongst Children of Quality, by touching of Gold instead of Iron.

There is great Reason to believe, says my Uncle, that Queen Elizabeth herself invented the Play, “I am a Spanish Merchant;” and that Burleigh's Children were the first, who play'd at it. In this Play, if any one offers to Sale what He hath not his Hand upon, or touches, He forfeits—This was meant, no Doubt, as an instruction to Traders not to give Credit to the Spaniards. But when that

glorious Queen had reveng'd the Injuries of her Subjects, upon that pyritical Nation, the Play of "Commerce" succeeded, and was in Fashion during all her Reign.

With King James the 1st, and the Scottish Nation, was introduced the acting of Proverbs and Games of Dumb-shew; which lasted till the Power of the Star-Chamber grew so exorbitant, that to expose and ridicule it, the Game of "Similes" was mightily play'd at.

This Game gave Way, some Time before the Troubles, to "Cross-Purposes;" which was play'd at by Children of all Parties.

Upon the Death of that misguided King, Charles the 1st, the Ridicule of the Times turn'd against Monarchy; which, during the Commonwealth, was burlesqued by every child in great Britain, who set Himself up in Mock-Majesty, and play'd at "Questions and Commands"—As, for Instance, "King I am, says one Boy; another answers, I am your Man; then his Majesty demands, what Service He will do him; to which the obsequious Courtier replies, the Best and Worst, and All I can."

During all Oliver's Time, the chief Diversion was, "the Parson hath lost his Fuddling-Cap," which needs no Explanation.

At the Restoration of Charles the 2d, when Nothing was thought of but Pleasure and Gallantry, a Parcel of Love Games were introduced; as "I love my Love with an A;" "a Flower and a Lady;" and "I am a lusty Wooer;" which that merry Monarch was said to have often play'd at Himself, with many of the Court-Ladies; and the Children went on a long Time, to their great Prejudice, in these effeminate Plays. But when the People began seriously to reflect on the vast Sums, which the Restoration of this Family had cost, and what ill Returns were made Them; when They saw unnatural Alliances enter'd into with their Enemies; the Power of France raised; the Dutch neglected; the Liberty of the Press restrain'd; Plots forg'd, in order to raise Armies; Papists countenanc'd; and many other things done, which threaten'd their Liberty; all true Lovers of their Country exerted Themselves; the Plays were chang'd; and the latter End of this Reign, as well as all King James the 2d's, the Children of England, except the Children of a few Courtiers, play'd at the Game, "I am come to torment you."

At the Revolution, when all People recover'd their Liberty, the Children play'd promiscuously at what Game They liked best—But the Impartiality of an Historian obliges me to acknowledge that the most favourite one was "Puss in the Corner." Every Body knows that, in this Play, four Boys or Girls Post Themselves at the four Corners of a Room, and a fifth in the Middle, who keeps Himself upon the Watch to slip into one of the Corner-Places, whilst the present Possessors are endeavouring to supplant one another—This was certainly design'd to Ridicule the Scrambling for Places, at that great Conjunction; and I wish I could say that it is not too much in

Fashion at present, amongst the Children of England, both spiritual and temporal.

I shall now set down the Game of Similes at large, with my Uncle's Reflections upon it.

I think, says he, there can be no Doubt that the Play call'd "Similes" was invented to ridicule the forced Innuendoes and arbitrary Judgments of the Star-Chamber; for as, in that Court, the Judges wrested the Words of the Party accused, according to their Interpretation; so, on the contrary, the Party, in the Play of Similes, hath leave to give his own Construction; and if he can make out the remotest Similitude between his Word and the Word whisper'd, He saves his Forfeit; which should the Judge demand of Him, He is to be try'd by a Jury of the whole Company, and if the Judge cannot prove his Interpretation, He forfeits Himself. When the Person, who receives the Forfeit, hath whisper'd a Word to the next, every one of the Company is required to give another Word aloud; which suppose, for Instance, as follows—A Norfolk Dumpling—An Urchin—Quick Silver—Shining Sand—A Forest—A Bishop—A Cuckow—A Charcoal-Fire—A Spanish Lady—A Privateer—The Word whisper'd was Conde Olivarez, formerly Prime-Minister of Spain. Then each Person was either to forfeit, or make out some Similitude between the Conde and the Word He gave; as thus—The Conde is like a Norfolk Dumpling; being hard and heavy of Digestion. Like an Urchin; for He withers the Teat, that nourishes Him—Quick-Silver; because his Favours are chiefly bestow'd on Persons of the most debauch'd Constitutions—Shining Sand; He puts the same Gloss upon Truth and Falshood—Forest; He maintains Beasts of Prey—A Bishop; sweet, sour, and intoxicating—A Charcoal-Fire; which consumes, without blazing—A Cuckow; makes others maintain his Family—A Spanish Lady; is always veil'd—A Privateer; plunders the Innocent.

This Round of Similes made so strong an Impression upon Me, though I was then but very young, that it is still fresh in my Memory; and several of my Playmates have since distinguish'd Themselves in the Cause of Liberty, even with their Lives, against our old Enemies the Spaniards, who will never cease to plunder and insult Us, whilst They can do it with Impunity.

Ancient Greek Game.

[1788, *Part II.*, p. 1071.]

M. L'Archer, of whose translation of Herodotus you gave so favourable a character in your vol. lvi., p. 969, translates *ωισσοσ*, in chapter xciv. of the first book, *jeu des jettons*; and in a long note on the passage, observes that he prefers this rendering, though it conveys but a vague idea to that of *jeu des dames*, which would convey a false

one. The game in question was played both with dice and counters, and a skilful player could rectify a chance stroke. He supposes Terence alludes to this game in his *Adelphi*, act iv., sc. vii., l. 21 :

“ Ita vita 'st hominum, quasi, cum ludas tesseris :
Si illud, quod maxume opus est jactu, non cadit,
Illud, quod cecidit forte, id arte ut corrigas.”

He adds, this game may have nearly resembled one of the kinds of trictrac used in Europe. M. Simon seems to confound it with the game called *duodecim scriptorum* ;* at least, M. Ernesti † pretends that that game was not played with dice, but was the same with that called by the modern Greeks ζαλειχιος, and came very near to chess : but Salmasius, ‡ whom he cites, positively affirms that the game which the Greeks called μετλεια, was played with dice and counters ; that the Romans gave it the several names of *tesseræ, alea, tabula, duodecim scripta*. The following epigram § seems to favour his opinion :

“ Discolor ancipiti sub jactu calculus adstat :
Decertantque simul candidus atque rubens.
Qui quamvis parili scriptorum tramite currant
Is capiet palmam quem bona fata juvant.”

M. Simon || cites this epigram incorrectly, and Gronovius ¶ corrects the last line :

“ Is capiet palmam quem *benè* jacta juvant.”

The Latin translation of Herodotus renders μεσσοσ, *calculi* ; and so it properly signifies : but when applied to a game, it always means one that is played with dice and counters. Thus far M. Archer.

Pauw, in his “ *Diatribæ de alea veterum*,” p. 57, and the author of the “ *Vannus Critica*,” p. 270, had a long controversy concerning the meaning of μεσσοσ as a game. See Wesseling’s edition of Herodotus.

D. H.

In an ancient painting found at Resina, 1746, copied from the antiquities of Herculaneum, in your vol. xlvii., p. 216, no explanation is given by you of the game at which two of the ladies are playing. It is the *Pentalitha*, which Pollux describes as being played with five stones or bones laid on the palm of the hand, which, by a sudden turn of the hand, were to be caught on the back of it. It resembles our cup and ball.

* Mem. de l’Acad. de Belles Lettres, I Hist., p. 123.

† Clavis Ciceroniana, *in voce*.

‡ Hist. Aug. Script., vol. ii., p. 740.

§ Anthologia Latina, vol. i., p. 519.

|| *Ubi sup.*

¶ De Sestert, p. 234.

Golf.

[1837, Part II., pp. 472, 473.]

About the commencement of the seventeenth century, was very fashionable and much practised in this kingdom, a game denominated *goff*, or *golph*, played with a ball hard-wadded or stuffed with feathers, and a wooden bat; hence probably its name from the Swedish or German *holf*, stuffed. It resembles the Roman pastime called *cam-bucca* or *paganica*, from the Latin word *camurus*, crooked, the form of the bat or striker with which it was played; or *pagus*, a village, the country being best fitted for the exercise of this rustic amusement. The same game is still practised—though with this difference from the original sport, (which consisted in driving the ball, at the fewest number of strikes, into a certain number of holes,) in shoving it between two opposite extremities, marked out by lines, by the contending parties—in several of the northern counties, under the names of *bandy*, *hoky*, from *bandy*, bent, *hoky*, hooked, from the forms of the bats still in use. In Cumberland this pastime is denominated *scabshew*, or *scobshew*, apparently derived from a similar root in German *schob*, the imperfect of *schuben*, to *shove*, denoting the manner in which the ball is urged along by the curved bat; or *schob*, *wad*, signifying the method in which the ball was originally stuffed to increase its hardness, and *schau*, a spectacle.

Cat and *catstick*, implements of a juvenile game, which is still in use in several of the northern counties, particularly the *cat*, are thus described by Strutt [*Sports and Pastimes*, p. 86]:

“The *Cat* is about six inches in length, and an inch or an inch and a half in diameter, and diminished from the middle to each end in the manner of a double cone: by this curious contrivance the places of trap and ball are at once supplied; for when the cat is laid upon a stone, or the ground, the player with his cudgel or *catstick* strikes it smartly, it matters not at which end, and it will rise with a rotatory motion, high enough for him to beat it away as it falls, in the same manner as he would do a ball.”

The difficulty in explaining the name of this youthful amusement seems to consist in the word *cat*. How came the name of this domestic animal to be applied to signify an instrument of play formed by the junction of two similar cones? May not the name very probably have been adopted from a peculiar aptitude in that animal always to fall on its feet, in whatever direction it be thrown, or voluntarily projects itself? This must necessarily be the case with the implement called the *cat*, which must invariably settle in a position proper for another percussion. This hypothesis may, perhaps, be still further confirmed by the name *tripet*, or *trivet*, applied to this pastime in the north of England, which also signifies a cat. A tripod, or double trivet having six feet, and consequently always resting in the same position, and

used for several domestic purposes, in the northern parts of this kingdom, is also called a cat.

Several other figurative expressions may, perhaps, also derive their origin from different habits of this amusing inmate of almost every family.

Yours, etc., OMICRON.

Bear-baiting.

[1789, *Part I.*, p. 82.]

A young bear was baited on the ice, opposite to Redriff, which drew multitudes together, and fortunately no accident happened to interrupt their sport.

[1806, *Part I.*, p. 473.]

Tuesday, May 27.—This day, at a bear-baiting in Tothill-fields, one of the bears having broke loose, fastened upon a person of the name of Shawe, whom he tore very much with his paws, and would have destroyed him, but for the assistance of the people.

Closing.

[1814, *Part I.*, pp. 32, 33.]

In your last Volume, Part II., p. 308, is given, from a book printed in 1599, "A Licence for a Man to kepe on his Cappe." [See Note 68.] The same *form* of licence occurs in a volume in my possession, printed by Tottell in 1576, intituled, "A Booke of Presidens exactly wrytten in Maner of a Register, newlye corrected, with addicions of diuers necessary Presidents, meete for al suche as desire to learn the Fourme and Maner howe to make al maner of Euidences and Instrumentes, as in the Table of this Booke more playnlye appeareth." The person licensed is designated by the *same* initials [T. M.], and the *date* is the *same* [20th May, in the 36th year of *our* Reign]; but the spelling is more *antient*, and there is a slight transposition of the words. I take it for granted, by this form of Licence being inserted in this 'Book of Presidents,' that it was a licence in *common use*, and not specially granted to any favourite or sect. But the reason of my thus addressing you is not to make comments on the above instrument; but to ask any of your Correspondents, skilled in the games and sports of our ancestors, what they understand by the "Game of Closing," for I am at a loss to know the *import* of a Royal Licence to use *that* game, which is contained in Tottell's Book, p. 121, in these words:

"A Licence to use the Game of Closing.

"Henry the Eight, etc. To the Maior, Shirriffes, and Aldermen of our City of Londo' yt now be, and yt hereafter for ye time shal be, and to al other our

officers, ministers, and subjects, these our Letters hearing or seeing, greeting. We let you wit y^t wee of our special grace haue lice'ced, and by these presents do lice'ce our wel-beloued R. P. and hys deputy or assignes, to kepe in any place w'in oure City of Londo' and ye suburbs of the same fro' henceforth from time to time during his life onely for *Alc* and *Bere*, and *no* Money, ye game of Closing, for ye disporte and recreatio' of honest p'so's resorting thither, all maner pre'tices and vacabo'ds only except, without any o'amage, penalty, da'ger, losse, or forfeiture to ensue, either of the said R., his said deputy or assigne, or to the said p'sons, or any of the' in this behalfe. Any Act, Statut, or Ordinance heretofore had or made to ye contrary hereof notw'sta'ding. Wherefore we wil and co'mau'd you and euerye of you to p'mit and suffer the said R., his said deputy or assigne, to use and enjoy the whole effecte of this our licence, without any your let or interruption, as ye tender our pleasure, and wil auoide the contrary.—Given, etc."

Yours, etc.

JOHN HOLMES.

P.S. It came across my thoughts, at first, that *wrestling* might be meant by the game of *closing*; but I have since abandoned the notion, for the language of the Licence does not support it; and that science was confined to the lowest orders of society, and was certainly practised without waiting for permission from the governing powers.

J. H.

[1814, *Part I.*, pp. 127, 128.]

Since my letter to you of Nov. 3 was written in which I transcribed from a "Booke of Presidents," printed by Tottell in 1576, a Royal Licence to use the Game of *Closing*, and requested an explanation; I have received an intimation from an ingenious Correspondent of yours (to whom I had mentioned the Licence), that Dr. Cowell (edit. 1658) says, "*Closhe* is an unlawful game forbidden by the Statute 17 Edw. IV., which is casting a bowl at nine pinnes of wood, or nine shank-bones of an ox or horse;" and he supposes that *Closhe* (so described) and the Game of *Closing* were the same.

I do not absolutely reject this supposition, but I am free to say that I do not admit it absolutely, for the reasons I will now give, and shall therefore thankfully receive further hints upon the subject.

Dr. Cowell's Book is not in my possession, but I have Manly's NOMOΘETHΣ (1672), which is an enlargement of his work, in which *Closhe* is thus explained [it is identical with Cowell's explanation]:

"An unlawful Game forbidden by the Statute made 17 Edw. IV. cap. 3; and it is inhibited also by the Statute of 33 Hen. VIII. cap. 9; but *there* it is more properly called *Clash*, for it is the throwing of a bowl at nine pins of wood, or nine shanke bones of an oxe or horse, and it is NOW *ordinarily* called *kailes* or nine pins."

On referring to the Statute of 17 Edw. IV. cap. 3, I find the enactment against unlawful games in these words:

"Nostre Seigneur le Roy del advys des Seignurs esprituelx et temporelx et Communes en le dit Parlement assemblees et per auctorite dicelle, ad ordeigne que a la Feste de Pasqe proschein veignaunt nulle persone occupiour ou gouvernour

dascun meason tenement jardin ou autre lieu deinz cest Roialme voluntierment soeffre ascun person doccupier ou jeuer ascuns des *ditz feuez* [the Games had been mentioned in the Recital] appellez *clouche, keyles*, half-bowle handyn et handoute, ou queke borde, ou ascun de eux, deinz ascuns de lour suisditz measons, etc., etc., *sur la peyne*," etc., etc.

I find the Game of *Keyles* prohibited both by Stat. 12 Rich., II. cap. 6, and 11 Hen. IV. cap. 4, with other games ; but *Closhe* is not named in either of them.

By the Statute 33 Hen. VIII. cap. 9, sect. 11, no *person* shall, for gain, lucre, or living, keep, etc. any common house, alley, or place of bowling, coying, CLOYSCH-CAYLS, half-bowl tennis, etc. And by the same Act, sect. 16, no manner of *artificer*, etc., shall play at tables, tennis, dice, cards, bowls, *clash*, coying, logating, etc.

Now, though *Closhe* and *Keyles* stand in the Act of the 17 Edw. IV. as it were *contra-distinguished* ; and in 12 Rich. II. and 11 Hen. IV. *Keyles* alone is mentioned ; yet, giving credit to the expression in the more modern Statute of 33 Hen. VIII., by which they are compounded into *one* game, there called *Cloysh-cayls*, I am willing to allow that both may now be fairly interpreted to mean the game of *Nine-pins*. But it by no means follows that the game of *Closing* must be the same. For the name *Keyles* having clearly obtained the ascendancy (and was the popular name from 1477 to 1541), how comes it, that a licence for the game of *Nine-pins* (if so it was) in 1576, should be given by a *new* name "*Closing*," and not by either of the old names *Closhe* or *Clash*, but more especially by its then acknowledged and *ordinary* name of *Kailes*, which it had retained down to Manley's time in 1672 ?

Yours, etc. J. H.

Curling.

[1787, *Part II.*, p. 1088.]

Your correspondent H. D., p. 470, who amuses himself with criticising some expressions of Mr. Temple, the editor of a new and improved edition of "Crawford's History of Renfrewshire," will find that *curling* on the ice was a particular mode of taking exercise or amusement on it, of which Mr. Pennant gives the following account :

"Of the sports of these parts (Eskdale) that of *curling* is a favourite, and one unknown in England. It is an amusement of the winter, and played on the ice, by sliding from one mark to another great stones of 40 to 70 lb. weight, of a hemispherical form, with an iron or wooden handle at top. The object of the player is, to lay his stone as near the mark as possible, to guard that of his partner, which had been well laid before, or to strike off that of his antagonist."—"Voyage to the Hebrides," p. 81.

[1787, *Part II.*, p. 1165.]

Your correspondent H. D. produces p. 470 as a specimen of Mr. Temple's language "*curling on the ice*" for "*sliding on it*."

Be pleased to inform him that by curling is not meant sliding, but a game which I have frequently seen in Scotland, which is played in the following manner :

The match being made, a small circle is drawn on the ice, from which circle the *curlers* stand at a considerable distance ; each man is provided with a *curling-stone*, which is a very large hemispherical stone with an iron handle fixed in it, by which handle the stone is launched, and slides on its flat bottom rapidly along the ice. Each party usually consists of six or seven, or more, men ; one man of a party having played, a man of the other party plays next, and so on alternately as at bowls. When all the stones are launched, the four stones which lie nearest to the goal, or circle on the ice, are appropriated, and the party to which they respectively belong reckons one for each stone. The party which first gains twenty wins the game. While a stone is running, a man of the opposite party runs along on the ice, before or beside it, armed with a besom ; and if the stone seems to move so rapidly as to be likely to overshoot the mark, he sweeps away every bit of snow or dirt, or other impediment which lies in the way, that his adversary's stone may be the more likely to exceed the goal ; if, on the contrary, it seems to move too slow, he suffers every obstacle to remain, that it may fall short of the mark. At this manly and active exercise, the youths of one parish sometimes contend against those of another for a treat. I have often joined in the game on the Clyde by Bothwell brig, near Hamilton.

Fox in the Hole.

[1848, *Part II.*, *N.S.*, *fp.* 147, 148.]

I know not whether any description of the game called "Fox in the Hole" has been given since the publication of Nares's Glossary, the compiler of which declares his inability to furnish one ; if not, the following extracts from old dictionaries may be interesting to some of your readers.

I am, etc.

J. E. MAVOR.

Gouldman, London, MDCLXIV.—"Ascoliasmus, Empusæ ludus : a kind of play wherein boys lift up one leg and hop with the other, where they beat one another with bladders tied to the end of strings. Fox, to thy hole."

Holyoke, MDCLXXVII.—"Empusa, *παρά τὸ ἐνὶ ποδίζειν*, quod uno incedat pede. Hence *empusam agere* is used for a play, hopping on one leg ; with us, 'Fox to his hole.'"

Id.—"Ascoliasmus : a kind of play that children use when they hop on one leg, called 'Fox to thy hole.'"

Cambridge, Dict. MDCXCIII.—"Ascol : a kind of play wherein boys, hopping on one leg, beat one another with gloves or pieces of leather, and is called 'Fox to thy hole.'"

Coles, 7th Ed. 1711.—"Ascol. : the play called 'Fox to the hole.'—Empus. Ludus Empusæ : 'Scotch hoppers, or Fox in the hole.'"

We find that Nares's only quotation is from Herrick's "Hesperides," where this game is twice mentioned (pp. 146, 271) in the same terms :

" Of Christmas sports, the wassell boule
That's tost up after Fox i' th' hole."

Perhaps some of our correspondents can supply other passages.

Dominoes.

[1852, *Part I.*, p. 218.]

A question which was recently mooted in the Court of Queen's Bench with respect to the use of dominoes at public-houses, introduced the names of several old games now obsolete, reminding one of the continual change ever in progress in that, as well as other popular habits and customs. The matter seems to be worth an historical note. Mr. Archbold moved for a certiorari to remove the conviction of one Ashton, a publican, for suffering the "unlawful game of dominoes" to be played in his house. The simple question was whether the game of dominoes was an unlawful game. The 33rd of Henry VIII., c. 9, enacted that no person should for gain keep any house or place of bowling, coyting, cloysh-cayls, half-bowl, tennis, dicing-table, or carding, or any other game prohibited by any estatute theretofore made, or any new unlawful game invented or to be invented; and the 8th and 9th Victoria, c. 209, repealed the prohibition of games of mere skill, contained in the 33rd Henry VIII., such as "bowling, coyting, cloysh-cayls, half-bowl, tennis, or the like," leaving games of chance still under the prohibition. The game of dominoes was not mentioned in the statute of Henry VIII., and it was not an unlawful game at common law. Lord Campbell said he thought dominoes was a game of chance as well as skill; much depended on the hand you got. In this respect it was like the game of whist. A rule nisi was granted. Among more athletic games, the most popular before the use of cricket was certainly bowls. Our great-grandfathers went to great expense in their bowling-greens, which in many places are still remaining, and occasionally lead to absurd misapprehensions among modern inquirers into earthworks.

Skittles.

[1796, *Part II.*, p. 631.]

The antiquity of skittle-playing is shown plainly in the following extract from the "Gentleman's Journal," printed in 4to., 1691, 1692, 1693, and, I believe, continued after :

"Upon the taking down of an old hall, near Ribchester, in Lancashire, was found, in a part of it, a window of twelve feet square, the frame of which had been formerly a skittle-frame. It was made of oak, and jointed together very strong; with the general rules to be observed cut upon it, and which were per-

fectly legible, giving the laws of the game. Each side of the frame was nine inches broad, with inclinations of 50, 60, 70, 80 degrees respectively; upon the upper edge of the frame were 61 holes, in two rows, one of which had a blank of six after 40, with these lines round the frame :

“Bowle stronge, hitt the frame without, and misse the same within ;
The king, two lordes, with their attendants, the game will bring.
A.D. 1486.”*

From this inscription it is shown of what great antiquity the game must be ; and how much of it remains now is evident, since we have little left more than the shadow. In Mill's Night Search, old Poetry, 12mo., 1640, is an allusion to this game.

H. LEMOINE.

Top-Castle.

[1818, *Part II.*, pp. 421, 422.]

Allow me to throw a little light on a passage in *Ovid*, describing an *ancient game*, overlooked by the sapient sire of *Martinus Scriblerus*, and unexplained (I believe) by any of the poet's commentators. Indeed, it would not have been easy for them to form any idea of its nature from the text of *Ovid* alone, in which it is but slightly and transiently noticed ; though it is at once perfectly intelligible to any person who has seen a game, known in Ireland by the name of “*Top-Castle*,” which appears to be the very identical game described by the poet, as it exactly answers to and explains his brief description, viz. :

“Parva sedet ternis instructa tabella lapillis,
In quâ vicisse est, continuâsse suos.”

Trist. ii. 481.

With respect to *ternis lapillis*, I hardly need to remind the classical reader, that, although *Bini*, *Terni*, *Quaterni*, and other such *distributive* numbers (if I may so call them) are often used by the poets instead of the cardinals ; yet, in strict propriety, they signify “*two by two*”—“*three by three*,” etc.—or “*two on each side*”—“*two to each*,” etc., as we see them correctly used in numberless instances by *Livy*, ex. gr. *Binæ consulibus legiones decretæ*—“*two to each*”—*Vicenos* [denarios] *militibus divisit*—“*twenty to each man*”—and in *Horace* :

“Sæpe tribus lectis videas cœnare quaternos”—

“Four upon each sofa.” [*Serm.* lib. i. 4, 86.]

Thus understood, the *terni lapilli* will (as in the Irish game) be *three counters* (or *men*) *on each side*, i.e. *three for each of the two players*, as *Ovid* himself has elsewhere more clearly expressed it, viz. :

“Parva tabella capit ternos utrimque lapillos,
In quâ vicisse est, continuâsse suos.”

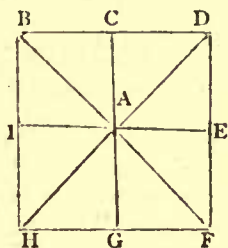
Art. Am. iii. 365.

* *Gentleman's Journal*, 1693, p. 21. [This journal was continued until November 1694, when it stopped. The British Museum copies are all imperfect.]

and the winner, in the modern as in the ancient game, is he who has so manœuvred, as to bring his three men into a *continuous row*—*continuâsse suos*.

I would here close my remarks, as having said abundantly sufficient on so trifling a subject: but, as some of your readers may perhaps have a further curiosity to know *how* the game was (or, at least, *now is*) played and won, I will devote a few more lines to their gratification.

The subjoined figure being described on a board, and presenting nine points of contact at the meeting of the lines (here marked by the letters A, B, C, etc.)



and the players (whom we will call *Black* and *White*) having, each three men—one of them (say, Mr. *Black*) places one of his men on any one of the nine points that he chooses—the central point, in preference, as the most safe and advantageous—and, perhaps for that reason, called *the Castle*.—Then *White* stations one of *his* men on any other point—then *Black* another, and *White* another, alternately, until the six men are all posted.

Next follows the moving of the men, which may take place in any direction, along any of the lines, from the point where a man happens to stand, to any neighbouring point that is unoccupied; as, from A, to any of the surrounding points—from any of these, to A—from B, to C or I—from I, to B or H—and so in other cases—the moves being alternate, and continuing until one of the players contrive (*continuâsse suos*) to bring his three men into a line, running through the central point, as B, A, F—I, A, E, etc., which decides the game in his favour.

I now conclude—not without an apprehension that some of your readers will exclaim, with Martial:

“Turpe est difficiles habere nugas;
Et stultus labor est ineptiarum.” [Epig. ii. 86.]

However that may be,

I am, Mr. Urban,
Yours, etc.,

JOHN CAREY.

P.S.—I have just now recollected a passage in *Livy* (38, 1) which

so distinctly indicates the proper use and import of what I have above termed *distributive numbers*, that (independently of the game in question) it appears worthy of quotation, as furnishing *arithmetical proof* of the real value of those numbers.—It is (with the omission of unnecessary intermediate words) as follows—“*Quatuor hi senos sibi adjuutores assumerunt: deinde parem priori numerum adjecerunt: ita duo et quinquaginta facti.*”

Whipping the Cat.

[1807, Part II., pp. 1192, 1193.]

Passing through the village of Albrighton in Shropshire some years ago, my attention was directed to the sign of the *Cat*, as a thing out of the common way. It represented a man whipping a cat, and the poor persecuted animal in the act of turning back her head, and grinning in the face of her tormentor. Underneath were these lines:

“The finest pastime that is under the sun,
Is whipping the Cat at Albrighton.”

I enquired whether it was a thing of any standing in the place, and was told that Albrighton had been celebrated for her *Cat* time out of mind, it being one of her most distinguishing features. As I can see no great diversion in the mere whipping of a cat, but a deal of cruelty and wantonness, I am unwilling to take it in its mere literal sense, but think there is more in it than meets the eye. We find many instances detailed in your valuable miscellany of the original meaning of signs being perverted by the blunders of rural artists, or the similarity of sound in words. Perhaps this may allude to some ancient sport, or pastime, now become obsolete; or it may be a figurative enigma, which some of your ingenious readers may have the penetration to explain. I observe that the Rev. James Hall, in his travels in Scotland, mentions an annual custom that prevails in the city of St. Andrew's, of inclosing a cat in an empty cask, and suspending it upon a kind of gallows, while the equestrian performers endeavour to knock the head out, and force her to jump among the populace below, where she is thrown about by her tail till she expires. This is called a *Cat Race*; and I hope, for the honour of Shropshire, the Albrighton sign alludes to no such practice. The literal term of *Whipping the Cat* seems to be familiar in France; for a Monsieur de Bois, in the *Magazin Encyclopedique*, describing some whimsical marriage-ceremonies in one of the Provinces, tells us, that they conclude the festivities with a dance, called *Whipping the Cat*.

Now I am on the subject of signs, I will mention a well-accustomed and commodious inn, between Kidderminster and Wolverhampton, known by the name of the *Stew Poncy*. What could have been the origin of this designation? It defies every conjecture of mine; nor

does any information I could obtain in the neighbourhood furnish a clue to unravel the mystery. I must therefore beg the assistance of some of your correspondents, who possess more exuberance of fancy, and are better skilled in the interpretation of signs than myself. [Signs will form a section of vol. ii. of this series.]

Yours, etc., P. W.

[1808, *Part I.*, pp. 411, 412.]

The sign of Whipping the Cat at Albrighton in Shropshire I think sufficiently explained by the following extract from Grose's Classical Dictionary of the Vulgar Tongue, which I did not notice till lately:—" *Whipping the Cat*, a trick often practised on ignorant country fellows, vain of their strength, by laying a wager with them that they may be pulled through a pond by a cat; the bet being made, a rope is fixed round the waist of the party to be *catted*, and the cord thrown across the pond, to which the cat is also fastened by a packthread, and three or four sturdy fellows are appointed to lead and whip the cat; these, on a signal given, seize the end of the cord, and pretending to whip the cat, haul the astonished booby through the water."

Beechen Roundels.

[1793, *Part I.*, p. 398.]

I here send you a fac simile drawing of one of the ten flat roundels, made of very thin pieces of beech-wood, which exactly fill an old round box in the possession of Charles Chadwick, Esq., of Mavesyn-Ridware, in Staffordshire. There is a couplet of rhymes in the centre of each, which I have copied faithfully. The ornaments of all are a good deal similar; and, by the form of the letters, and the style, perhaps they may be thought to be as old as the time of Henry VII. or VIII. I hope some of your correspondents will tell us their use, and whether we are to rank them in the same class of amusements with our modern conversation-cards.

Yours, etc. THO. BARRITT.

1. A woman that ys wilfull is a plage of the worst,
As good lybe in hell as with a wyffe that is curste.
2. Wittes are moste wylly where wemen have wpyttes,
And curtissy comethe upon them by fittes.
3. In freinds ther ys flattery in men lyttell trust
Though they saye they profess they be often unjoste.
4. Good fortune God sende you I dare laye my heade,
You will holde with ye horne ill eber yone wedd.
5. Tenc pound to a puddinge whensobere you marye,
You will repente yee that so longe you did tarrye.

6. *Wheresoever thou trabeleste Este Weste Northe or South,*
Learne never to looke a geben horsse in the mothe.
7. *Wyssdome dothe warne the in many a place*
To truste no suche flatteres as will jere in thy face.
8. *A widdowe thatt ys wanton, with a running head,*
Ys a dybell in the Byttchire, and an ape in her bedde.
9. *Spke oute a shrowe that will scarbe you a choisse*
With a read hrade a sharpe nosse and a shrille boyce.
10. *Chosse oute a mate that will scarbe you a chosse,*
With a rede heade a sharpe nosse and a shrill boyce.

[1793, *Part II.*, pp. 1187-1189.]

Perhaps it will afford satisfaction to some of your readers when they are informed that, years ago, I saw several circular beechen plates, much of the same kind as the roundels (which, I presume, is a local appellation) mentioned in p. 398. They had been then lately found, walled-up, in a farm-house, which has been a religious house, at St. Leonard's, in this town [Bedford]. I think there were more than ten of them, but will not be positive as to the number. Some of them were finely painted and gilt; and these had each some religious sentence on them, and verses, if I remember right, not very fit to accompany it. I do not recollect that they had, like the Staffordshire, human figures on them. They were larger considerably than that which you have figured in your Magazine, but the letters much the same: some of them were plain beech, without letters, paint, or other ornament. They were thought to have been used for diversion as some game. I understand they were all sent hence soon after they were found. Should the present possessor (who the gentleman is I know not) of the beechen plates under consideration, on seeing this letter, think proper, through your means, to give a more particular account of them, it may prove an acquisition to the antiquary; and, at the same time, any mistake I may, from length of time (perhaps now 15 years ago) have made respecting them, may be set right. The gentleman who had them first, left them for Major Grose at his lodgings at Mr. Hooper's, but never had an opportunity of seeing the Major afterward, neither has he heard from anyone concerning them since the Major's death.

Mr. Drew, of this place, stone-mason, has ten somewhat similar flat circular beechen plates to those just mentioned, in a round box (painted after too rude and insignificant a manner to deserve a description of it). These plates seem designed, like the others, for some game. Mr. Drew had them from Lincolnshire, but they came originally from Staffordshire, where the person he had them from said they really were played with as a game, but in what manner he cannot tell. They consist of prints coloured, and pasted on the beech wood, which is plain on one side; that lying before me has a rural land-

scape, and the figures of two women surrounded with baskets of various kinds of fruits, and the following verses, written round the margin in small Roman letters :

“ Feed and be fatt, heere’s painted peares and plumbs,
Will never hurte your teethe or spoyle your gums ;
And I wishe those girls that painted are
No other foode than such fine painted fare.”

I have selected this plate as one without improper levity ; some of them disgust through the lowness of style.

I add verses from another plate, which represents persons playing at dice, and some of them dressed in grotesque masquerade, because these circumstances, I think, seem to point out the game as one more particularly in vogue about Christmas time :

“ Disguised thus at Candlemas we come ;
With gambolls, dice, and cards, we masque and mumm ;
Some loseth all, and some the money purses ;
Some laugh outright, whilst others swears and curses.”

Each of the ten plates has one of the signs of the Zodiac on it ; and twelve plates would fill the box so as just to admit of its shutting. Hence I conclude there were twelve of them when complete.

As an antient game I have thus expatiated on the plates, and on that account only ; for, in point of composition, some of them are worse than trivial.

Hoping in time that some correspondent may tell us the precise antiquity, name, and manner, of the game of both sets of plates,

I am, y^{ours}, etc. M.

I send you a drawing of a round piece of Beech-wood, like that described by Mr. Barrett. It formerly belonged to Mr. Ives, the Yarmouth antiquary, who has written upon one side, which is quite plain, “a trencher for cheese or sweetmeats, used about the time of James I.” I do not acquiesce in this explanation, being of opinion with Mr. Barrett, that these pieces of wood were either conversation, or, what is yet more probable, *fortune-telling* cards. From the character of the writing and orthography, they are certainly older than the time of James I., and seem to have been made about the reign of Henry VIII. The lines are :

“ To spende over muche be nott to bolde,
Abate rather somewhatt yi honsholde ;
For of thy landes bothe fare and nere,
To the swale frutes will come this yere.”

S. E.

In your Magazine for *May*, 1793, some of your correspondents are requested to explain the use of *ten flat roundels*, now in possession of Charles Chadwick, esq., having each an ancient distich thereon, etc. I flatter myself that I can comply with this request. Near forty years ago I paid a visit to the old lady Viscountess Longueville (grandmother of the present Earl of Sussex), at her seat at Brandon, three miles from Coventry. After dinner, for the amusement of some young company present, this good old lady ordered her waiting gentlewoman to bring forth the *LOTS*, who produced about a dozen such *roundels* as Mr. Chadwick's, which she held spread out in the manner of cards, with their backs towards the company, each of whom drew one. And great diversion was excited by the satirical distich which accidentally occurred on the lot of each, as being supposed to be descriptive either of the character or of the matrimonial choice of the person who drew the same. Her ladyship then told me, that these had anciently belonged to the nuns of Lacocke, in Wiltshire, and had been handed down, from the time of the dissolution, along with the nunnery itself, which had belonged to her father, Sir John Talbot, of Lacocke, knight, and is still possessed by the descendants of Lady Longueville's sister, who assumed the name of Talbots; as the *LOTS* themselves are probably by her grandson and heir, the Earl of Sussex. This good lady, who remembered the court of Charles II., died in 1763, aged near 100, and retained her faculties to the last.

Yours, etc,
T* P*

[1794, *Part I.*, pp. 407-409.]

Much having been said lately in your Magazine on the subject of *Roundels*; and, after all that has been said, much being yet required to give a satisfactory explanation of their use and application, permit me to mention some that nearly correspond with the description in your plate, with regard to the size of the boards, the orthography of the words, and the form of the letters, but differ from any you have yet noticed in the subject of the inscribed verses.

They were, when I saw them, in the possession of the Rev. Mr. Adamson, of Chapel le Dale, in this neighbourhood. They were eight in number, beechen plates, exactly five inches in diameter; the whole five-eighths of an inch in thickness, and inclosed in a round strong plane-tree box, neatly fitting, and have just room for other four, which he supposed to have been lost. A marginal gilt circle incloses a curious group of figures, in gold, red, yellow, black, white, blue, and green colours; such as hearts, true lovers' knots, crescents, wheels, dots, butterflies, caterpillars, fishes, leaves, roses, and other flowers, not quite so easily named, diversely expressed on the different roundels.

These figures, like another *primum mobile*, surround another gilt

circle in the centre, which contains the distich. The verses I had the curiosity to transcribe, in hopes of meeting with, what I never yet have, a satisfactory explanation of their use, which are as follows: the initial letter in each line a vermilion capital, somewhat the worse for wear, and all the rest a beautiful, clear, legible black.

1. Thy looes mutche grieffe to the habe wroughte :
And thy destruction habe they soughte :
2. Lett wisdome rule well all thy waies :
And sett thy mynde thy lorde to please :
3. Thy lobe that thou to one haste lentt :
In labor loste thy tyme was spent :
4. Truste nott this worlde thou woeful wighte :
Butt lett thye ende be in thye sighte :
5. In Godlie treade ronne well thy race :
And from the poore torne not thy face :
6. My sonne off pride looke thou beware :
To sarbe the lorde sett all thye care :
7. Thy hautie mynde dothe cause the smarte :
And makes the sleape with carefull harte :
8. Thy youthe in follie thou haste spentt :
Defere nott nowe for to repent.

Whilst the light and cursory readers of your excellent Miscellany will deride the subject of this essay, and think already too much ado has been made about nothing, I beg leave to think differently, and join the respectable corps of Antiquaries, in asserting that the pains in investigating even the nugatory amusements of our ancestors, tending to develop their manners and customs, subservient to elucidate the page of history, are truly praiseworthy. To this purpose I enquired of the possessor of these roundels to know something of their history; but could only learn as follows. They came into his possession from his father, whom, as they often incited his curiosity, he had frequently interrogated respecting their origin and use; and could only gather, that he apprehended them to be some antient amusement, and that they came into the family with his grandmother, a Miss Arthington, of Arthington, in the county of York. I believe, Mr. Urban, they have been the vehicle of entertainment, in the days of yore, to the immured ladies of the convent; perhaps to contribute to the amusement of their confessors, or other occasional male visitors *en parleur*; and a very excellent collection they contain of adages, moral and religious, which proves them to be of a very different squad from some which your correspondents have introduced, which seem to savour no little of levity and impurity.*

* Your correspondent M., vol. lxiii., p. 1188 [ante p. 260], says of what he saw, "In point of composition, some of them are worse than trivial." Mr. Ives's supposition, of their being "trenchers for cheese or sweetmeats," is a truly ridiculous

The Arthingtons are a very ancient family, upon historic record from the time of William the Norman, and founded a nunnery at Arthington, the name of which is yet preferred, by being annexed to a farm-house at a little distance from the hall. The impression of the conventual seal of the *nounrie*, "SIGILLUM SANCTÆ MARIE DE ARTHINGTONA," is yet preserved by Mr. Thoresby, in his *Ducatus Leodensis*; and probably these *nugæ antiquæ* came into the family temp. Henry VIII., upon the suppression of monasteries.

P. P.

Seeing in some of your late Magazines several letters respecting a sort of painted roundels, supposed to have been used for some kind of game, I was induced to search for a box containing a dozen of them, which had been thrown by amongst a heap of useless things, no person who had seen them having been able to give any certain information as to their use. How long they have been in my family, I cannot trace; certainly, a great many years: from the form of the characters round their margin, they should seem to be very old, much older, indeed, the orthography appears, which I have transcribed exactly, as well as the mottoes or distich, which you will perceive have a relation to the flowers, etc., painted in the centre of each roundel. They are as follows:

1. HONEY-SUCKLE. Poison and honny from my stocke procedes,
The dec and spyder of me suckes and feedes.
2. PEA. Peaseods are restorative, and hardly founde,
When for . . . † some wimen gibe a pounce.
3. ROSE. Esteeme of me as one in worth that standes,
Sweetes can I gibe you, and water for your hands.
4. MARYGOLD. My leades doe welcome forth the soune, and shuttes
them at his fall,
A wyfe of such a propertie in thrifte exceeds you all.
5. CARNATION. As snowe and bloode together women weare,
So scates my styppes within my mystris hearte.
6. STRAWBERRY. And if thy fortune be advanced like myne,
Often thou stanst thy mystris lyppes betwene.
7. CHERRY. For dayntes I am serbed to make our gastes sit merye,
For cherries out of season in season heers a charie.
8. HEARTSEASE. Nothings on earth can better please
Than a fayer wyfe and hartes case.
9. LILY. My roote sweete orris, my toppe a purple dye;
Princes rithe dames esteeme my collets hie.
8. SWEET-BRIER. Deface me not, nor with disgrace doe sticke me,
Though I am sweete, bryers have power to prick yee.

† Here is a small chasm, so indelicate that it is not worth supplying.

idea. He had no notion of their origin or use. I am sorry to differ from S. E. in the same page, in supposing their date about the time of Henry VIII. I apprehend them to be of superior antiquity, from the age of Edward IV. or Richard III. at the lowest.

11. (A flower; but I know not its name.) Sweete is my smell, but bitter is my taste;
Such are my giftes as good words badly plaste.
12. (Unknown.) I taste your hyme, and am a cordiall flower,
And probe as women some hyme swete and sowre.

If Mr. Urban thinks this worthy a place in his Magazine, I shall feel myself well repaid for transcribing it. Yours, etc.

A. M. R.

In addition to what you have given on *roundels*, I would transcribe for you a set which I find in a MS. written near the beginning of the last century, under the title of POSYES FOR TRENCHERS; but that I fear you will think the subject tiresome, and (which is more material) on a second perusal I find eleven out of the twelve, though highly witty, too closely bordering on indecency. Take, however, one that is not exceptionable:

"Who dare buye first a precious Pearle
Must be as great as anye carle:
If he have worth, lett him not feare,
The Jewell cannot be too deare."

[1797, Part I., pp. 281-283.]

In two volumes of your Miscellany are inserted papers descriptive and illustrative of the circular beechen plates, called roundels; and, by more than one of your correspondents, a wish was expressed of farther intelligence concerning their original, and the application of them. Though unwilling to be thought too sanguine and peremptory on a subject, which length of time and a change of circumstances have rendered obscure, I am much inclined to believe that I can advance satisfactory, I had almost said decisive, evidence of the at least primary and principal use of these relicks of antiquity. The voucher I shall produce is the compiler of "The Art of English Poesie;" attributed to Puttenham, and published by Richard Field, in 1589. He thus begins:

"Lib. I. chap. xxx. *Of short epigrammes called posies.*—There be also other like epigrammes that were sent usually for new yeares giftes, or to be printed or put upon their banketting dishes of sugar plate, or of March paines, and such other dainty meates, as by the curtesie and custome every gest might carry from a common feast home with him to his own house, and were made for the nonce; they were called NENIA or APOPHORETA, and never contained above one verse, or two at the most, but the shorter the better. We call them *posies*, and do paint them now a dayes upon the back sides of our fruile trenchers of wood, or use them as devises in rings, and armes, and about such courtly purposes."

Should this transcript be perused by S. E., he may be now induced to accede to the opinion of Mr. Ives, in preference to that of Mr. Barritt, p. 398; and if by P. P., he will be convinced that the supposition of the Yarmouth Antiquary, of the roundels being trenchers

for cheese and sweetmeats, was not so ridiculous an idea as he imagined it to be; and the suggestion of another correspondent, without a signature, in the same page, from a MS. of the beginning of the last century, under the title of "Posyes for Trenchers," confirms the report of Puttenham of the original use of these plates :

"Feed and be fatt, heeres painted pears and plumbs
Will never hurt your teethe, or spoyle your gums."

And Cherry :

"For dayntes I am served, to make our gests sit merye,
For cherries out of season, in seacion heers a cherie."

Do not an implied plenty of cherries when in season, and such a variety of flowers as here displayed, denote an improvement in gardening not known in England in the early age attributed to these roundels by A. M. R., "who, from the form of the character, adjudges them to be very old, and indeed much older than the orthography appears"? Are the carnation, the marygold, and the heart's ease, to be found in any MS. of the 15th century? Mr. Barrington observes, in his paper on the progress of gardening (*"Archæolog."* vii. 118), that, in the famous *Romant de la Rose*, written in that century, the flowers were violets and periwinkle.

Evidence is wanting to show that roundels were, like cards and dice, the implements of any game; and I am apt to suspect that Lady Longueville's use of them as lots, supposed to be descriptive of the character, or of the matrimonial choice of the person who drew the lot, might be an after-thought. Nor would the roundels, as I apprehend, considered in this light, have been allowed as play-toys to nuns, who had not a chance for a nuptial prize. On the contrary, posies of this sort could hardly fail of exciting natural ideas and propensities that were never to be legally gratified; and it was surely the bounden duty of a lady abess towards the forlorn damsels under her jurisdiction to still

"This tumult in a vestal's vein."

The number of verses, or the staff of the posies, will in some degree mark the date of them; for, though it cannot be inferred absolutely, that those which are couplets were composed before the close of the 15th century, the authority of Puttenham may warrant a conclusion that the tetrasticks are of a later period.

In tracing the fashions of an age, the posies, if duly examined, may likewise serve as a clue. For instance; a person who wishes to acquire information concerning the history and progress of face-lackering in England, from a slight tinge of rouge to the mask completely enamelled, may learn, from the two last lines of a tetrastick in part already quoted, that the mode had gained considerable ground when they were written; and, for a reason above assigned, that must

have been after the year 1589. The two verses cited are those which terminate in *plumbs* and *gums*; and these are the two following lines:

“ And I wishe those girls that painted are
No other foode than such fine painted fare.”

Puttenham, with his versifying pen, has drawn a portrait of Queen Elizabeth; and as she was, in her own conceit, as beautiful as her ill-fated rival the Queen of Scots, and as the poet was upon her majesty's pension-list, he doubtless applied a deceitful mirror, and forbore giving the least inuendo whether her personal charms were natural or artificial. Take this specimen of three of them at p. 204:

“ Two lips wrought out of *rubie rocke*,
Like leaves to shut and to unlock.
As portall door in prince's chamber,
A golden tongue in mouth of amber.
Her bosom sleek as *Paris plaster*
Held up two balls of *alabaster*.”

Who but a court-poet, whom Puttenham himself terms a cunning prince-pleaser, could have penned a compliment so flattering?

How far the fashion of face-painting prevailed among her majesty's female subjects, Puttenham has been sufficiently explicit. For, in the chapter intituled, “Of Ornaments Poeticall,” he observes, “that if our colours in our Art of Poesie (as well as in other mechanicall artes) be not well tempcred, or not well layd, or be used in excesse, or never so little disordered, or inisplaced, they not only give it no maner of grace at all, but rather to disfigure the stuffe, and spill the whole workmanship, taking away all bewtie and good liking from it, no less than if the *crimson tainte which should be laid upon a ladies lips, or right in the center of her cheekes, should by some oversight or mishap be applied to her forehead or chinne, it would make (ye would say) but a very ridiculous bewty.*” Of the town Picts, in the year 1711, there is an account in “The Spectator,” No. 42, and in every provincial Gazette, Chronicle, and Journal, near the end of the 18th century, farmers' wives and daughters, and ladies' women, may read advertizements, assuring them that, by the purveyor of news, they may be regularly supplied with a choice of cosmetics.

Admitting, what I really think is hardly questionable, Puttenham's having shown that roundels were no other than dessert-plates, it is obvious that neat, elegant, and costly, as many of them were, they would be carefully kept in a proper box by each notable housewife, and only produced in the Christmas holidays, or at a family gala. One reason for their being found in such good preservation is, that the embellishments and posies are on the back sides of the trenchers, and not on the obverse, the side used, which is the case with the earthen plates; and in those belonging to Mr. Drewe, of Bedford

(p. 260), the prints are coloured and pasted on the wood in the manner described by Puttenham.

When placed upon the table, the posies of some of them were certainly calculated *to make the gests sit both merye and wise*; but, it is undeniable that too many of the verses had a tendency to pollute the minds of the company, and to vitiate their morals; and, consequently, they must have been offensive to the thoughtful and well-disposed. In this respect, therefore, he must be a staunch Antiquary who shall contend that days of yore were better than the days that are; no such licentious mottoes disgracing a modern dessert-plate of English porcelain, or of the queen's ware.

Hints submitted to the consideration of those who may have an opportunity, and be inclined, to examine roundels, of which, it should seem, there are not a few remaining.

Is there not a date, or name, or armorial shield, upon any of the roundels, or upon the box in which they were deposited? Did they not drop into disuse on the introduction of Delft ware, as Delft dishes and plates were succeeded by true China, and true China by English porcelain and the Wedgwood manufacture? Do not some of the antient household-books notice the roundels, and the prices of them?

W. and D.

[1827, *Part II.*, pp. 501-504.]

From the following description of a box of wooden platters or trenchers, curiously written and illuminated, in the possession of Thomas Wilkins, esq., of Ringstead, Northamptonshire, by whose kindness I am enabled to make this communication, either you or some of your Correspondents may be able to favour me with some light as to their use and antiquity. Whatever has been on the box-lid, which might have given us a notion of this, is unfortunately wholly defaced.

The box, which is of a close-grained wood, measures in exterior diameter about 6 inches 7-10ths, and in interior diameter about 5 inches 7-10ths; and in interior depth about 1 inch 8-10ths. It contains 12 round plates of wood, which just fill it, measuring about 5 inches 5-10ths in diameter, and in thickness about a tenth, or a tenth and a half, of an inch. They are very light and flat; or, if not quite flat, rather convex on the upper side, which in all is very richly ornamented. The circle of this surface is divided into three portions, the central one whereof contains a sort of device, generally of flowers, and underneath this a stave or four-line verse,—always relative to marriage, and seemingly of the fortune-telling school of poetry. The border of this, forming the next division of the whole circle, contains among other ornaments scrolls of Scripture texts. The next or outer border, forming the third division of the whole circle, is a fanciful

pattern. The two divisions within the second of the three concentric circles, are differently illuminated in every plate; but this outer border is of only three patterns, thereby dividing the 12 plates into 3 classes of 4 plates each. The illumination of this outer border in two out of the three classes, consists of a collar as it were, something similar to those of orders of knighthood; and in all the three classes is done by colours of azure and blood colour, and black laid on a ground of gilding. The two central compartments of each plate are painted on the polished wood for a ground, with the above colours, and green, white, and vermilion. The capitals beginning the lines of each verse, and also the references at the end of the Scripture texts, are in vermilion, the rest of the inscriptions being black.

The following are the inscriptions on the plates of one of the above classes. On one, in the middle compartment, under a scroll, the following legend:

“A wyffe that marieth husbands iii,
Was never wished therto by me;
I wolde my wyffe sholde rather diee,
Then for my death to weppe or crye.”

And in the second compartment, bordering the first, are two scrolls; on the one to the right of the reader, is—

“Sette an order in thy housse, for thou shalt die and not live.” [*The reference worn off.*]

On the other scroll is—

“Deathe is better than a wretched lyffe or contenuall sicknes.” [*Reference worn off.*]

On another plate, in the middle, under a cinquefoil flower, between two *blue* strawberries, the stems twined into a kind of love-knot, is this legend:

“Thou haste a shrowe to thy goodman,
Perhapes an onhrift to,—what than?
Kepe hym as longe as he can lyve,
And at his ende his passeport geve.”

The second compartment is a border of the above cinquefoil flower, yellow shaded with vermilion, wreathed by a love-knotted stem, with buds and flowers of blood colour and gold, perhaps meant for union-roses, under the four chief of which are these texts or scrolls. Under the top one is—

“Feare God, honor the Kinge.”—1 Pet. 2.

Under the right one is—

“Kepe the Kinge’s commandementes.”—Eecl. 9.

Under the bottom one, that is, between it and the middle compartment, is—

“Praye for Kinges and rulers.”—Tim. 6.

Under the left one is—

“Feare thou the Lorde and the Kinge.”

On a third, in the middle, under a plant of two quatrefoil vermilion roses shaded with yellow, and gilded with gold, is this legend :

“ This woman maye have husbands fyve,
But never whilst she is alyve ;
Yet dothe she hoope so well to spedde ?
Geve up thy hoope, it shal not nedde.”

The second compartment is of what seem to be thistles, and has two scrolls on its outer edge ; on that to the right is—

“ Golde and silver hathe ondon many a man.”—Eccl. 8.

On the leftward one is—

“ The rote of all evel is covetousness.”—Tim. 6. (See Ep. i. 6, 10.)

On a fourth, in the lower half of the middle compartment (which is surmounted by some plant in the upper, and is like the lower halves of all the middle compartments, finished at the top like a scroll), are these verses :

“ If that a batcheler thou be,
Kepe the so still,—be ruled by me ;
Leaste that repēnaunce all too latte
Rewarde the withe a broken pate.”

The second compartment is of leaves, and either fruits, flowers, or insects, and has the scrolls on its inner edge ; on the right one—

“ A man that useth mutche sweringe shal be fylled with wickednes.”

Continued on the left scroll thus—

“ And the plauge shall never goo from his house.”—Eccl. 32.

On one of the plates of a second class, in the middle under a plant of love-knotted stems and hanging pods of green and gold, containing seeds of vermilion and white, is this stave :

“ Receave thy happe as fortune sendeth,
But God it is that fortune lendeth ;
Wherefore if thou a shrowe haste gott,
Thinke with thy self it is thy loott.”

The second compartment is a knotted arabesque, of a red and white pink at top and bottom, and a gold, red, and white flower at each side and in the intervals, divided from the flowers by elongated strawberries are four scrolls ; on the upper one rightward :

“ Have noo plesure,”

Continued on rightward thus :

“ in lienge for the ” . . . “ usse theroffe ” . . . “ is naught.”—Eccl. 7.

On another plate, in the middle compartment, under a plant of cinquefoiled vermilion hearts-ease-shaped flowers, touched with yellow and seeded with gold, and hung below with strawberries, is this scroll of verse :

“ Thou art the happiest man alyve,
For every thinge doth make thee thrive ;
Yet maye thy wyffe thy maister be,
Therefore take thriſte and all for me.”

The second compartment has at top and bottom a blue, gold-seeded, and six-leaved flower, the petals slit, and touched with white and vermilion, each flower between two heart-shaped leaves; and on the right and left a vermilion flower touched with yellow and seen sideways, that on the right between two yellow six-leaved flowers, seeded with gold, and that on the left between two similar white flowers. The scrolls are on the outer edge, and the rightward one has this text:

“Ale that wil lyve Godlie in Christ Ihesu muste suffer persecution.”—2 Timo. 3.

The left has:

“We must enter into ye kingdom of God through much trouble and afflictions.”—Actes 14.

On a third, under a plant of three quatrefoil roses, vermilion seeded with gold, and two blue strawberries seeded with white, is this scroll:

“If thou be younge then marye not yet,
If thou be olde thou haste more wytt;
For younge men's wyves will not be taughte,
And olde men's wyves be good for naughte.”

The second compartment has at top a plant of three cinquefoiled flowers, one petal large, the rest small, white, hatched with vermilion, and seeded with gold; at bottom a similar plant of similar flowers, blue hatched with white: on the right side a smaller similar plant, but leafless, of vermilion flowers, touched with yellow, surmounted by this scroll:

“Accuse no man prevelie.”—Eccl. 5.

And on the left side a similar leafless plant of similar cinquefoils yellow touched with red, surmounted with the text:

“Follow not the multitude to do evl.”—Reg. 17.

On a fourth, under a plant of blue six-leaved flowers touched with white, seeded with gold, and having a long pistil of black, are these verses:

“I shrove his hart that married me,
My wyffe and I can never agree;
A knavish quene by Jis I swere,*
The goodmans breche she thinkes to were.”

The second compartment is a bordure having at top and at bottom a large mixed rose of blood-colour and gold; on the right and left are similar small roses, and above the right one two similar ones of vermilion touched with yellow and seeded with gold; below it two similar ones of yellow, touched with vermilion; above the left hand flower two similar ones of white, touched with vermilion, and below

* “By Gis and by Sainte Charite.” Ballad sung by Ophelia in Hamlet.

The Arabic numerals used throughout the Scripture references on these plates were little used in Elizabeth's reign;—Grafton, who dated his Chronicle with them, on publishing his Manual or Abridgment thereof, found himself forced by fashion to return to the Roman numerals.

The 2 and 3 are of the very early form.

it two of blue, touched with white. The scrolls on the outer edge of this compartment overhang these smaller flowers, one bearing on the right—

“Withe oute faithe it is impossible to please God.”—Hebrews 11.

The other on the left having—

“A righteous man shal lyve by his faithe.”—Romans 10.

On one of the plates of a third class, under a plant of three buds of the above gold and sanguine rose, is this stanza—

“Aske thou thy wyffe if she can tell
Whether thou in mariage haste spedde well,
And let her speake as she dothe knowe—
For twentie pounds she will saye no.”

The second compartment bears at top, at bottom, and on each side, four plants, of three quatrefoils each, all seeded with gold, those at top being vermilion and yellow, those on the right yellow and vermilion, those on the bottom blue and white, and those on the right white and vermilion; in the four intervals are four plants of two strawberries, and two heart-shaped leaves. A single scroll in eight folds forms the inner edge of this compartment. On the fold at top begins this text :

“If any man saye I love God, and hateth his brother, he is a lyar.”—1 John 4.

On the fold at bottom begins this—

“Every one that hateth his brother is a manslayer.”—1 John 3.

On another, in the middle, is emblazoned a plant of three gourds, as it were springing from the top and sides of a true lover's knot, and underneath these rhymes :

“And he that reades this verse even now
May happe to have a lowering sowe,—
Those lookes are nothing liked so badde,
As is her tonge to make hym madde.”

In the second compartment four plants, bearing both cinquefoil flowers and seeding cells of similar and similarly varied colours to those above, support between them four scrolls on the inner edge of the compartment. That on the right at top is written—

“Speake evel of no man.”—Titus 3.

That below—

“Be not hastie of tounge.”—Eccl. 18.

That on the left below—

“Learne before thou speake.” . . . 5. [The reference worn off; the words occur in Eccl. Jesus Ben Sirach, c. 18.]

That above—

“Talke wiselie and honestlie.”—Eccl. 5.

On a third. In the middle, under an oak leaf, between two acorns ;

the corns gold, shadowed sanguine ; the cups greene, touched with white, are these lines :

“ Take upp thy fortunne with good happe,
With witches thou doste fyle thy lappe ;
Yet lesse weer better for thy store,
Thy quietnes sholde be the more.”

In the second compartment wreathen plants of two kinds of bell flowers, coloured variously, supported by two scrolls, the right bearing,

“ Stand faste in the waye of the Lorde.”—Eccl. 5.

The left—

“ Be gentel to heare the word of God.”—Eccl. 5.

On a fourth plate of this class, in the middle compartment, there is a heart, vermilion touched with yellow, grown over with green ; whence spring two roses, white and vermilion seeded with gold, and between these a union rose of gold and blood colour. Underneath is this quatrain :

“ Thou maist be poore, and what for that ?
How if thou hadest neither cape nor hat ?
Thy minde may yet so quiet be,
That thou maist wyne as much as iii.”

The second compartment is of plants perfectly indescribable, and has two scrolls on its outward edge, the rightward one having—

“ Reatch thy hands unto the poore that God may blesse thee with plenteousness.”—Eccl. 7.

The left one—

“ Let us doo good unto all men, but most of all unto the housholde of faith.”—Gala. 6.

I have now described these antiquities as minutely as I could, that if no one can answer as to their use, the appearance of them (should they prove unique) may be in some measure preserved in your pages. They are still fresh—some of them as much so, as I can conceive them to have come from the maker’s hands ; and they bear at first sight the perfect air of Chinese or Indian curiosities, from their quaintness of style and richness of colouring. If it were ascertained which of the superseded versions of the Bible they make use of, their age might in some measure be guessed.

Some of your Correspondents, Sir, can *at least* answer *this* question. I cannot exactly vouch for the illuminator’s accuracy, however, in all his *references*, though *most* of them are right. That these platters were the material for some ancient game would appear from the last quoted rhyme : that that was a game of fortune-telling appears from others. The handwriting seems, as far as I can judge, of the character of the time of Queen Elizabeth at latest : as do the contractions, which if I had copied, could only have been expressed by types founded for the purpose, as they are very small, neat, and obsolete. That they

are earlier than her successor King James, seems borne out by their use of a prior version of the Bible.

If after the painter Jacquemin Gringonneur invented cards for the hypochondriac Charles the Sixth of France in 1390, the card-makers proceeded to engrave saints and descriptive sentences on wood, and in process of time by the year 1450 to paint blockbooks of a similar nature with scraps of scripture on them for the laity,—the strange union of mirth and gravity on the wooden plates in question may be easily accounted for.

Yours, etc. C. W. C.

[1827, *Part II.*, p. 592.]

I feel much interested in the account of the curious "antique wooden Plates," described in p. 501; and the more so, as I have a set somewhat similar.

They are called *roundels*, are always twelve in a full set, and are made of beech-wood. They are apparently about the time of Elizabeth, and James I., and are considered to have been used in convivial seasons for the playing of lots or fortunes, by the dealing around the company the several plates, the inscriptions being underneath, and then, when turned up, by applying the readings on each to the several parties.

E. D.

Another valued Correspondent informs us, that a set of these wooden trenchers, which bears sufficient proofs of having belonged to Queen Elizabeth, is now in the possession of a solicitor in the Temple, who is a Fellow of the Society of Antiquaries.

[1828, *Part I.*, pp. 133-137.]

The interesting account of twelve "Platters, Trenchers, or Roundels," in your December Magazine, reminded me of a similar set in the possession of Mrs. Doyle, and her sister, Miss Clark, of Downham, Norfolk. As an account of them may assist in throwing some light upon their use, I am induced to attempt a description, having been allowed the loan of them by the kindness of their owners.

These Roundels are twelve in number, and vary a little in size; four are rather larger, and one smaller than the remaining seven. The box which contains them measures nearly seven inches in exterior diameter. The lid has been ornamented, and vestiges of gilding still remain; the pattern consists of eight black circles, the two nearest the centre one are simply connected by straight lines; no other device can, from age, be now discerned.

The centre of each plate is occupied by four lines of poetry, which commence with vermilion capitals; the other letters are black, some

of them are very complicated and curious. The ground appears to have been covered with a yellow varnish. The legend is inclosed by two circles of vermilion, which are surrounded by an ornamented wreath, about an inch and quarter wide. This is finished by a border of gold, diversified with black, and edged with a dull red.

The fanciful border of one is composed of eight flowers, resembling blue bottles; four blue, striped with white, are on one side, and four white, striped with vermilion, on the other; the eye of each is black and gold, with a spear-shaped pistil. The calyx is vermilion, spotted with yellow, and supported by two green leaves; these flowers are joined by curiously twisted love-knots in vermilion.

The Legend is :

“ Gode’s prouidence is wounderfull :
Hee shewes hym-selfe mooste mercifull :
In all our waies defending us,
And by his grace, amending us.”

Another is ornamented with four flowers, resembling lilies, which have two large leaves of vermilion, and a golden bud, “shaded sanguine,” and edged with black in the centre; six green leaves, divided by a love-knot, are between the flowers.

“ The miserie of everye mann,
Through Satan’s guile by synn begann :
Put Christ vouchsafte man’s thrale to asswage
His power supprest old Satan’s rage.”

Mulberries appear to adorn a third roundel; at the top, bottom, and each side, are two of gold, divided by black, supported by two green leaves, and a triangular-shaped stem of vermilion, spotted with yellow; on the right side are two white mulberries divided and seeded with vermilion; two mulberry leaves terminated by a twisted knot, are between the golden fruit. The left side corresponds, except that the mulberries are blue, divided and seeded with white.

“ Death ouer us possest suche power
That meanes he sought us to deuoure,
But Jesus Christ did set us free,
To whome all praise and thanke give wee.”

A variety of flowers are presented in a fourth; three at the top, and three below, resemble the heartsease; the upper white one is striped with vermilion, with black in the centre, and on each side is a vermilion flower. The lower heartseases are yellow, with a white one between them; the sides are filled up with four white strawberries, spotted with red, and having blue cups and green leaves.

“ In that we haue the world att will :
And take delight to follow yll :
Neglecting all his holye word :
Aganst ourselves, we whet a sword.”

Oak-leaves, and twelve acorns, decorate another roundel; the cups

and leaves are green ; three acorns are in each division ; the middle one is gold, "shaded sanguine," the two upper, and left side, are vermilion ; the lower and the right side are yellow.

" Iff thou bee poore hold ye content :
Itt is a crose which God hath sent :
Remember Job, a man most just,
From stallie seat cast downe to dust."

A sixth has twelve large flowers, placed three together, and united by large and much intertwined knots of vermilion, and supported by green leaves. The centre flowers, resembling periwinkles, are blue, with an eye, relieved by white, gold, and black ; they are executed with spirit ; the uppermost flower has two white ones adjoining it, the lower two yellow ; all are similarly shaped. The flower at each side is between two of vermilion, which are striped with gold, and tulip shaped.

" The world is vayne, and all therein :
Yea, man is vyle, because off synn :
Yet Jesus Christ redemed all,
To death, and hell, that were in thrall."

The upper group of another plate consists of a golden flower, resembling a double daisy, marked out by black ; on each side is a white periwinkle, divided with vermilion, the eye gold, crossed with black lines ; two lanceolated green leaves, nearly meet over the golden flower ; from their stalk proceeds a yellow flower, seen sideways, and resembling a convolvulus touched with vermilion ; the lower group is the same, except that the periwinkles are blue, picked out with white ; the sides are filled with large and spreading knots.

" Itt is not wealth to haue at will,
That can us keepe, and saue from yll :
Gode's grace ytt ys, wch worketh that,
Let us reioice therefore there at."

The wreath round the legend of another is very curious. Four tulip-shaped flowers are the most prominent ornaments ; their cups are gold and black ; two shaded green leaves on each side of a white one, inclose two yellow petals, spotted with red ; between these rises one of vermilion, which is finished by blue, striped with white. On one side are four white strawberries and leaves, and a flower or fruit, composed of stripes of red, white, blue, red, blue, and yellow ; through this the stalks of the strawberries appear to twist ; the other side corresponds, except that the strawberries are blue.

" To love to lyve in peace and ease,
The Lord of life doth muche displease :
Yet suche as lacke, and comfort craue,
Thy heaping hand in hazard haue."

Four tulips, and eight buds, decorate another roundel ; the cups

are black and gold; two green leaves, divided by a white one, inclose a yellow interior spotted with red, which is surmounted by three red and two blue petals. The buds are similar, except that one blue petal terminates them. The stalks are, as usual, vermilion, and twisted. The legend is—

“Loue euery man, owe noo man grudge :
God sits aboue as soueraigne Judge :
Hee seeth all thinges, aboue, belowe :
And euery where an eie doth throwe.”

Four similar tulips, each separated by twin strawberries and green leaves, edged with white, form the ornamented wreath of another plate.

“Looke ere thou leape, and use yr eies ;
Else shalt y^u shewe thyself unwise :
The symple sort with counsaile aid :
Thus ought thy talent out bee laid.”

Another roundel is adorned by four varied groups, connected by triangular-shaped knots; the upper centre flower resembles the double daisy, and is gold and black; on each side is a vermilion periwinkle, picked out with yellow, having a gold and black eye, and supported by a green leaf. In the lower group the periwinkles are blue, divided by white; on one side they are yellow, and on the other white, striped with vermilion.

“The holie ghooste doth sanctifie,
Suche as in faithe doo fruitifie,
The wicked still waxe worse and worse,
And runn into Gode's heauie curse.”

The two flowers, resembling tulips, which ornament the smallest of the set, are much larger than upon any of the others. A calyx of vermilion, spotted with yellow, and having black and gold in the centre, supports a large cup of yellow, spotted with vermilion; this is terminated by two blue petals, edged on one side, and spotted on the other with white; next is white with two stripes of vermilion, and a very brilliant leaf between, of gold, “shaded sanguine;” a large oak-leaf is on either side; on the right and left are two large buds of white, with gold and black cups; the white petals divide, and show a yellow interior, spotted with vermilion; the buds are separated from each other by a red strawberry, and from the oak-leaf by a blue one.

“A day ther ys, whan all shall ryse,
Out of their graues, in wondrous wise :
The elect of God longe for that day :
Come, come, O Christ, come soone we say.”

Yours, etc., E. P.

That Mr. Wilkins's box and platters (described by C. W. C. in your Decmber Magazine) are not unique, I can confidently answer;

1st, from having in my possession the box with platters, hereafter described; 2dly, from having in September, 1811, seen at a Museum in Kendal (Westmoreland) a similar box and platters, which were then called Queen Catharine Parr's Doileys; and 3dly, from a passage in Whitaker's "Loidis and Elmete," p. 182 [See Note 69.]*

With respect to the tradition about Queen Catharine Parr's Doileys, which I saw at Kendal, I ought to have observed that she was born in that town, in a castle now demolished, and that in the parish church there is an altar tomb for her grandfather, Sir William Parr. My own set I purchased at a sale of the effects of the celebrated Dr. Lettsom, where it was catalogued (if I remember right) by the name of *Queen Elizabeth's Doileys*. The plates are twelve in number, made of sycamore wood, and contained in a circular beech box (just capable of holding them), which measures in exterior diameter exactly six inches, in interior diameter five inches and one-eighth, and in interior depth one inch. The figures on the box are entirely effaced. The plates are so much thinner than Mr. Wilkins's, as to lie without pressure within the box, are very light, slightly convex on the upper side, and are five inches in diameter.

The exterior rim of the ornamented side of each plate is plain, and of the width of three-eighths of an inch, but divided into two portions by a red line. The residue of each plate consists of a roundel (as Mr. Whitaker calls it) or centre, whereon are depicted various ornaments and scrolls (or ribands), with Scripture texts (in old English characters) upon them, of which the initials and places of reference are in vermilion, but the texts are in black. The roundels are incircled by illuminated, fanciful, or arabesque borders (on a dotted or pin ground), all different, variously coloured and gilt, of a width scarcely ever exceeding one inch and two-eighths, and joining to the exterior rim. There being no numerical or other marked order, I shall take them as they rise.

1. On the roundel, three portions of fancy flowers, partly gilt and partly in colours (connected by a green riband in the form of a knot); and below on a straight scroll, "Be merye, and do well," Eccl. iii. The roundel is surrounded by a border of four knots, and four fancy flowers, in red, green, and gold.

2. On the roundel, a shrub consisting of two blown flowers, a bud, and two leaves (green, red, and gold). On the scroll, "One love another earnestly from the harte," 1 Petr. i. The whole encompassed by a rich border of alternate acorns, oak-leaves, and love-knots; the acorns gilt, their husks green, and their leaves green and red.

3. The roundel is charged with a flower having large red bushy petals (partly gilt) on green stalks. The scroll below, "Swear not at

* Our Correspondent here refers to a set of Roundels formerly belonging to the Arthington family. It was one of the several sets described in our Magazine in 1794; see vol. lxiv. p. 407 [ante p. 262].

all; Let yor communcacyon be yee, yee,—naye, naye," Math v. 36. The whole surrounded by four white flowers of the wild ranunculus species (having the antheræ gilded), and four intricate knots something resembling the collars of SS.

4. On this roundel is a three-headed flower of the strawberry kind (the fruit gilded), arising from green stalks and leaves, and having on a riband "Speake evill of no man," Tite. iii; surrounded by a fanciful border, representing some creeping flower of the strawberry kind (partially gilt), whose petals, green leaves, etc., are connected by bandages of three folds (one red, between two yellow).

5. Upon the roundel a nondescript plant bearing fruit and flowers (the latter gilt), each issuing from a red calyx; and a scroll, "Let not the sonne go downe upon your wrath," Eph. iv.; the border composed of four fanciful figures, resembling flowers, with green and gold leaves, etc., connected by knots.

6. In the roundel, upon a stalk, a single flower, having petals like wild white roses, and gilded fruit. Upon a riband twined about the stalk, "Feare God, honor the kynge," 1 Pete. ii. The whole encircled by four flowery ornaments of red, green, and gold, connected by true-love knots.

7. In this roundel is a fanciful flower (white, green, and gold), with gilded fruit upon a single stalk, whereon is a label, "Let all that call upon the Lorde depart from wyckednesse," 2 Timothe. ii.; surrounded by a sort of wreath of fanciful flowers (red, green, and gold), connected by branches.

8. Within the centre is a fanciful flower of three branches (gold, white, and yellow), with the petals red, and the stalks green; above, a scroll with this inscription, "Let us do good unto all men," Galat. vi. The centre is surrounded by four nondescript flowers (gold, yellow, green, and red) between bold true-love knots.

9. In this roundel, a flower upon a stalk, the petals gold and yellow; the calyx (in four divisions) green, with two large leaves (yellow on the outside, veined and stalked green, and green within), over a scroll, containing, "Whatsoever ye do in worde or dede, do all in the name of our Lord Jesu" (but with no reference); the whole surrounded by flowers like heartsease (six in number), and four red buds, each in a green calyx of three divisions.

10. The roundel is charged with a small flower within a yellow knot, spotted with green. Underneath is a riband bearing this text, "Love God all thy lyfe long," Eccl. v.; and is surrounded by nondescript flowers (gold, red, yellow, etc.), divided by knots.

11. The inner circle has three roses connected by a knot; the two outer red and white (the calyx of each green), and the middle rose red, edged with gold. On a scroll over the knotted stalks, "Repente and turne to God, and to the righte workes of repentance," Acts xxvi. This inner circle is within a border of knots and fanciful yellow flowers

(the middle petals partly red, and partly gilt), having leaves of alternate purple and green.

12. On the roundel, a human skull, below which is the scroll "Set an order in thy house, for thou shalt dye and not lyve," Esaie xxxviii. ; surrounded by a rich border of four flowers ; the upper and lower yellow inside (partly gilt), and blue out, with a green calyx, seeded gold, and two large spreading serrated green leaves. Those on the sides have each three blue flowers and two red pods, opening and discovering yellow edges and gilded seed.

Your Correspondent is perfectly right in his supposition that the characters in which the mottos are written, as well as the quotations themselves, are at least as old as Elizabeth ; but it becomes certain that they are older than James, by all those quotations being from translations of the Bible prior to 1611, of which I am in possession of several ; *i.e.*, Years 1537, 1539, 1549 (Matthew's) ; 1549 (Taverner's) ; 1562, 1568 (the Bishops'), and its three next editions (of 1569, 1572, and 1574), also 1584, 1588, and the Geneva of 1595 ; and I can assure C. W. C. that ten of the texts he has copied from Mr. Wilson's platters are word for word from the Bible of 1537 (called Tyndal's, but supposed to be the joint production of Tyndal and Coverdale), and six other of those texts are from early translations, *a very little transposed*. I shall be happy if this information proves to be of any service to Mr. Wilson or his friend.

I. H.

Notes.



NOTES.

(1) The British Museum possesses the copy which belonged to Dr. Lort, and bear his signature and the following MS. note: "This book was translated into English by Ozell in 1719, and called M. Misson's Memoirs and Observations, but query." The title of this translation is *M. Misson's Memoirs and Observations in his Travels over England, with some account of Scotland and Ireland, Dispos'd in Alphabetical order, written originally in French, and translated by Mr. Ozell.* London, 1719. 8vo, pp. 367. It is arranged according to English words. The principal articles of interest on Folklore matters are "Bohèmes ou Egyptiennes," "Coqs," "Coventry," "Coutumes," "Festins," "St. George," "Herbes," "Jeux et Divertissemens," "Marriage," "Noel" (Christmas), "Pieds lavez," "Pilory," "Salutation," "Valentin." The writer, under the signature of *Anti-Scrutator*, on page 12, who refers to this book is wrong in his assertion that it is mentioned in Dr. Granger's correspondence, edited by Malcolm.

(2) The title of this valuable paper is *A Collection for Improvement of Husbandry and Trade.* Number 1 was issued on Wednesday, March 30, 1692, and contains "The Design," as follows: "The Price of Corn, etc., in many counties of the Kingdom, Price of Actions in Companies, Price of Flesh, a list of London ships in and out, an abstract of the Bills of Mortality." It also contains advertisements and gives an essay on the first page of each number containing much curious information on economic matters. This periodical was printed in folio size and extended to 19 volumes, and consisted of 2 or 4 pages to each number, with indexes to each volume. The first number of volume xx., number 583, Friday, September 24, 1703, was the last printed. Instead of the quaint finishing to each of the previous numbers,

"Next Friday expect more from

"Yours,

"JOHN HOUGHTON, F.R.S."

We have the following farewell: "Thus I take leave of these papers, wishing that knowledge may cover the earth as the water covers the sea, which is the hearty prayer of the world's well-wisher,

"JOHN HOUGHTON, F.R.S.,

"From the Golden Fleece in Gracechurch-street
and corner of Eastcheap, London."

Up to Friday, December 7, 1694, the paper was issued from "S. Bartholomew's Lane, behind the Royal Exchange, London;" but the next issue, dated Friday, December 14, 1694, contained the following notice: "I am removed to the Fleece

at the corner of Little Eastcheap, in Grace-church-street, and desire all my correspondents to direct their letters thither." As a monument of useful enterprising industry this "Collection" of John Houghton stands almost unrivalled. It was reprinted in 3 vols, 8vo, edited by Richard Bradley, F.R.S., London, 1727, and a new edition of this reprint subsequently appeared in 4 vols, 8vo.

(3) The British Museum has two copies of this book: *Youth's Behaviour, or Decency in conversation amongst men; compos'd in French by grave persons for the use and benefit of their youth, now newly turned into English* by Francis Hawkins. Fourth Edition. London, 1646. 12mo, pp. 53, and the Sixth Edition, London, 1654. 12mo, pp. 59. It deals principally with personal manacrs.

(4) *An Estimate of the Manners and Principles of the Times*, by the Author of "Essays on the Characteristics," etc., 1758. The passage quoted occurs on page 61 of vol. ii.

(5) This book is not mentioned by Payne Collier, Hazlitt, and Huth, nor can I find a copy of it in the British Museum. There are two authors about this period who might stand for the "R. Robinson" of the text, namely, Ralph Robinson, who translated More's "Utopia," and Richard Robinson. I have looked through Mr. Arber's *Transcript of the Registers of the Company of Stationers of London*, but find no clue to R. Robinson's *Way to Thrift*. Upon my inserting a query in the *Bibliographer*, I received the following information from Mr. Edward Solly, who is always ready to place his stores of bibliographical knowledge at the service of workers. Mr. Solly writes as follows: "WATT under the heading of Hall, Joseph, Bishop of Norwich, says: His satyres were printed in 1597 and 1598. They were reprinted in 1599. Annexed to this are 'certain worthye manuscript poems of great antiquitie, reserved long in the studie of a Norfolk gentleman; and now first published by J. S. 1. The Statly Tragedy of Guistard and Sismond. 2. The Northern Mothers' Blessing. 3. The Way to Thrifte.' This gives no reference to Richard Robinson. *Ames in Typo Antiq.*, ii., 1020, says about Robinson: 'There were three printers of this name—Robert, George, and Richard—query was Richard who edited the *Gestu Romanorum* the same person as the printer?' See Warton. *Warton Hist. Po.*, ii. 19 [1577], 'Amongst the Royal MSS. in the B. M. there is Richard Robinson's Eupolemia, Archippus, and Panoplia; being an account of his Patrons and Benefactions, 1603.' And he adds: 'This R. R. I believe published part of the *Harmony of King David's Harp*, a translation of the first twenty-one Psalms, for J. Wolfe, 1582, 4to. A translation of Leland's *Assertio Arthurs*, for the same, 1582, 4to. The *Auncient Order Societie, etc., of Prince Arthure and his Knightly Armory of the round Table*, in verse, for the same, 1583, 4to.'" But Mr. Solly's clue I have not been able to follow up. The 1599 edition of Bishop Hall's satires is not in the British Museum Library, and in the collected editions of his satires and poems by S. W. Singer in 1824, and by Mr. Alexander Grosart in 1879, no mention is made of *The Way to Thrift*.

(6) The following is the full title of this book: *Batman vppon Bartholome, his booke De Proprietatibus Rerum newly corrected, enlarged and amended; with such additions as are requisite vnto euery seuerall Booke; taken forth of the most approved authors, the like heretofore not translated in English. Profitable for all estates as well for the benefite of the Mind and Bodie*, 1582. London: Imprinted by Thomas East, dwelling by Paules Wharfe. The work is a curious compilation of all sorts of thiags, chiefly religious, but there are several valuable chapters in it bearing upon Social Manners and Customs. The chapters on the Geography of the known world and on weights and measures are particularly curious.

(7) Furetière (Antoine) *Dictionnaire universel François et Latin vulgairment appellé dictionnaire de Trevoux*, 1752, folio.

(8) This subject has engaged the attention of two authors since 1819. The best book is, *The Cries of London: exhibiting several of the Itinerant Traders of Antient and Modern times, copied from rare engravings or drawn from life.* By John Thomas Smith. With a memoir and portrait of the author. London, 1839, 4to., pp. xv. 99.

Contents—*Ancient Traders*: Watchman—Bellman—Billman—Water Carrier—Corpse Bearer—Hackney Coachman—Jailor—Prison Basket-man—Rat-catcher—Marking-stones—Buy a Brush or a Table Book—Fire Screens—Sausages.

Modern Traders: New Elegy—All in Full Bloom—Old Chairs to Mend—The Basket or Prickle-maker—The Potter—Staffordshire Ware—Hard Metal Spoons—Dancing Dolls—Sprig of Shillelah and Shamrock so Green—Gingerbread Nuts, or Jack's Last Shift—Chickweed—Bilberries—Simplers—Washerwoman, Charwoman, and Street Nursies—Smithfield Bargains—Smithfield Pudding—The Bladder-man.

Mr. Charles Hindley has also compiled a book on this curious and interesting subject. Its title is, *A History of the Cries of London, ancient and modern*, by Charles Hindley, London, 1881, 8vo, pp. 272 [illustrated]. He does not seem to know of the letter in the text. In the volume of "Nursery Story Books—London," in the British Museum, 12,805, i. 6, is a little book entitled the "Cries of London." It contains 24 coloured woodcuts of the most rude description.

(9) This little book is the *Companion to the Wye Tour: Ariconensia, or Archaeological Sketches of Ross and Archenfield, illustrating the campaigns of Caractacus, the station of Ariconium, etc., with other matters never before published.* By Thomas Dudley Fosbrooke, Ross and London, 1821, 8vo., pp. x. 195. The passage quoted in the text is taken from pp. 56—75, and contains all the folklore from this volume. The notes as well as the text are from Fosbrooke.

(10) This manuscript has been printed by the Folklore Society, under the editing of Mr. James Britten, F.L.S. Its title is, *Remaines of Gentilisme and Judaisme, by John Aubrey, R.S.S. 1686-87.* [London, 1881.] The passage quoted occurs on page 35 of this edition.

(11) This letter contains some useful references, though of course a great deal of the writer's conclusions about Mercury and Tilbury and Stonehenge are hopelessly wrong. Upon the general subject, I may refer to Sir Henry Maine's *Village Communities in the East and West*, chapter vi.; C. Walford's *Fairs, Past and Present*; and Gomme's *Primitive Folkmoths*.

(12) The passage occurs on page 147 of Mr. Furnival's edition, printed for the New Shakspere Society in 1879. This is edited from the 1583 edition, and the spelling does not agree with that quoted in the text. In the 1583 edition, the author's name is spelt "Stvbbes," and in the 1584 edition "Stubs," as quoted in the text. The title of the first edition of the work is as follows: "The Anatomie of Abuses, contayning a discouerie, or briefe Summarie of such notable vices and Imperfections as nowe raigne in many Christian countreyes of the Worlde; but (especiallie) in a verie famous islande called Ailgna: Together with most fearfull examples of God's Iudgements executed vpon the wicked for the same, aswell in Ailgna of late as in other places, elsewhere very godly to be read of all true Christians, eurie where but most needefull, to be regarded in Englande made Dialogue wise by PHILLIP STVBBS. Printed at London, by Richard Jones, 1 Mail, 1583." The other editions, besides that of Mr. Furnival mentioned above, are: that of 1585, "Now augmented the third time;" that of 1595, "Now the fourth time newly corrected and enlarged;" that of 1836, reprinted from the third edition, 1585, by W. B. D. D. Turnbull, of which only 100 copies were printed; and that of 1870, reprinted by J. P. Collier from the edition of 1583.

(13) Mr. Wright has published a volume for the Shakespeare Society upon the Chester mysteries: *Chester Plays; a Collection of Mysteries founded upon Scriptural*

Objects, and formerly represented by the Trades of Chester at Whitsuntide. Edited by Thomas Wright, 2 vols., 8vo., 1843-1847.

(14) Several books have been published on these mystery plays, besides that of Chester mentioned in Note 13. The most important are, *The Ancient Cornish Drama*, edited and translated by Rev. Edwin Norris, Oxford, 1859, 2 vols. 8vo., pp. xi. 478—516; containing *Origo mundi*, *Passio Domini nostri*, *resurrexio Domini nostri*, with notes, grammar, ancient vocabulary, names of places mentioned in the work.

Sharp (Thomas) *A Dissertation on the Pageants or Dramatic Mysteries anciently performed at Coventry by the Trading Companies of that City, chiefly with reference to the Vehicle, Characters, and Dresses of the Actors; compiled in a great degree from sources hitherto unexplored; to which are added the Pageant of the Shearmen and Taylors Company, and other Municipal Entertainments of a Public Nature*, 4to., Coventry, 1825.

Hone (William) *Ancient Mysteries Described, especially the English Miracle Plays*, 8vo., London, 1823.

Norwich Pageants, the Grocers' Play, from a MS. in possession of Robert Fitch, Esq., F.G.S., royal 8vo., Norwich, 1856.

Towneley Mysteries, edited by Rev. J. Hunter and J. Stevenson, Newcastle, 1831, 8vo. [Surtees Society.]

The Presentation in the Temple, a Pageant, as originally represented by the Corporation of Weavers in Coventry, now first printed from the books of the Company, with a prefatory notice, 4to., Edinburgh, 1836. [Printed for the Abbotsford Club.]

(15) In Wright's *Archaeological Album*, 1845, there is an article on the "Burlesque Festivals of the Middle Ages." It deals with the Feast of the Ass, the Feast of Fools, the Feast of Innocents, the Fête Dieu at Aix in Provence, and the Abbot of Misrule. Hone's work on *Ancient Mysteries described, especially the English Miracle Plays, founded on apocryphal New Testament story extant among the unpublished manuscripts in the British Museum, including notices of Ecclesiastical Shows, the Festivals of Fools and Asses, the English Boy-Bishop, the Descent into Hell, the Lord Mayor's Show, the Guildhall Giants, Christmas Carols, etc.*, London, 1823, 8vo., pp. x. 299, may also be referred to, the above full title of the book being sufficient to indicate its contents.

(16) This volume is the *Progresses and Processions of James I.*, which was published in 4 volumes, 4to., and finished in 1828, and was the last of Mr. Nichols' labours.

(17) This and the first mentioned of 1585 has been reprinted in Dyce's edition of *The Works of George Peele, now first collected*, London, 1828, 8vo., see pp. 65-72, 73-81.

(18) A copy is also in the British Museum Library. See press mark $\frac{c. 33. c. 7.}{3}$. It is reprinted by Nichols in his *Progresses of James I.*, vol. i., pp. 564-576.

(19) There is a mutilated copy of the 1609 pageant in the British Museum Library, containing only sheet B of four leaves. It is entitled "Campell, or the Ironmonger's Faire Field." See press mark $\frac{c. 33. c. 7.}{23}$.

(20) A copy of this is in the British Museum Library. See press mark c. 33. e. 7. It has been reprinted in Fairholt's *Lord Mayors' Pageants*, published by the Percy Society.

(21) Both these editions are in the British Museum Library. See press mark c. 33. e. It is reprinted in Nichol's *Progresses of James I.*, vol. ii., pp. 679-697.

(22) A copy of this is in the British Museum Library, press mark $\frac{c. 32. e. 7}{22}$, the full title of which is as follows: *Himatia - Poleos, the Triumphs of olde Draperie, or the rich Cloathing of England; performed in affection, and at the charges of the right worthie and first honoured companie of Drapers: at the instalment of Sr Thomas Hayes, Knight, in the high office of Lord Maior of London, on Saturday, being the 29 day of October, 1614. Devised and written by A. M., Citizen and Draper of London.* London, printed by Edward Alde, 1614.

(23) A copy is in the British Museum Library, press mark c. 33 e. It was "Printed at London by George Purslowe, 1615." It is printed by Nichols in his *Progresses of James I.*, vol. iii., pp. 107-118.

(24) A copy of this is in the British Museum Library under press mark $\frac{c. 33. e. 7}{14}$. Mr. J. G. Nichols printed a magnificent edition in large folio in 1844, of which the following is the title page: "The Fishmongers' Pageant, on Lord Mayor's Day, 1616: Chrysanaleia, The Golden Fishing, devised by Anthony Munday, Citizen and Draper, represented in twelve plates, by Henry Shaw, F.S.A., from contemporary drawings in the possession of the worshipful company of Fishmongers, accompanied with various illustrative documents and an historical introduction by John Gough Nichols, F.S.A., Citizen and Stationer. Printed for the Worshipful Company of Stationers, 1844." Large folio, pp. 31, and 12 plates. It is also printed in J. Nichols's *Progresses of James I.*, vol. iii., pp. 195-207.

(25) A copy of the 1618 pageant is in the British Museum Library, press mark $\frac{c. 33. e. 7}{20}$. The full title is: *Sidero Thriambos, or Steele and Iron Triumphant applauding the advancement of Sir Sebastian Harney, Knight, to the dignitie of Lord Maior of London. Taking his oath in the same authoritie at Westminster on Thursday, being the 29 day of October, 1618, performed in hearty loue to him and at the charges of his kinde Brethren the right worshipfull company of Ironmongers. Devised and written by A. M., Citizen and Draper of London.* London, printed by Nicholas Okes, dwelling in Foster Lane, 1618.

(26) A copy is in the British Museum Library, press mark c. 34. d. 43.

(27) A copy is in the British Museum Library, press mark c. 33. e. 7. The full title is: *The svvne in Aries, a noble solemnity performed through the Citie at the sole cost and charges of the Honourable and ancient Fraternity of Drapers, at the confirmation and establishment of their most worthy Brother, the Right Honourable Edward Barkham, in the high office of his Maiesties Lieutenant, the Lord Maior of the famous citie of London, taking beginning at his Lordship's going, and perfecting itselfe after his returne from receiuing the oath of Maioralty at Westminster on the morrow after Simon Jude's day, being the 29 of October, 1621.* By Tho. Middleton, gent. At London printed by Ed. All-de, for H. G., 1621.

(28) The pageant for 1622 was *Triumphs of Honor and Virtue*, by Thomas Middleton. It is in the British Museum Library, press mark $\frac{c. 33. e. 7}{13}$. The pageant for 1623 is in the British Museum Library, press mark $\frac{c. 33. e. 7}{6}$, the full title being: *The Triumphs of the Golden Fleece, performed at the cost and charges of the auncient and Honourable Societie of the Drapers. For the enstautment of their Worthy Brother Mr. Martin Lxmley in the Maioraltie of London, on Wednesday, being the nine and twentieth day of October, 1623.* Written by A. Mvndy, Citizen and Draper of London. London, printed by T. S., 1623.

(29) The following is the account of the copy found at Exeter Cathedral, given in *Genl. Mag.*, vol. lxxviii., p. 38:

"A few days ago, in an old room in the Cloisters at the Cathedral Church of St. Peter, Exeter, I picked up an old tract, which I have never seen an account

of in any Catalogue ; and being very small, and printed near 200 years ago, perhaps but few are now extant. I therefore presume the following description of it will not be uninteresting to the curious in rare books.

“Yours, etc., S. WOOLMER,
Printer of the *Exeter Gazette*.

“*London's Love to the Royal Prince Henrie, meeting him on the River Thames at his Returne from Richmonde, with a worthe Fleet of her Cittizens, on Thursday the last of May, 1610, with a briefe Reporte of the Water Fight and Fire Works: London, printed by Edw. Alde, for Nathaniell Fosbrooke, and are to be solde at the West-end of Paules, neere to the Bishop of London's Gate, 1610.*”

“This tract consists of 29 pages, including the frontispiece of two curious wood prints with two men of war finely equipped and in full sail. After the title-page is the following address :

“To the Right Honourable Sir Thomas Cambell, Knight, Lord Major of this famous Cittie of London : and to all the Aldermen his worthe Bretheren, etc.

“I holde it but right and iustice (Honorable Lord, and you the rest of this Pollitique Bodie) to give you that which you have best deserved ; to wit, a true taste of that dayes sollemne Triumphe (in honor of so hopeful a Prince) and wherein your great love appeared not a little. Your time for preparation was verie short ; and mine, for your service, much shorter : yet (of mine own knowledge) bothe of them were very royally and gratefully accepted, which I am sure was all your chiefest expectation, and, than which, nothing could be more desired by myself. Accept then your own, and me at your continual service.”

“Next follow 13 pages, describing London's Love to the Royal Prince. From the 14th to the 18th page is Corinea's Speech, introduced in the following manner :

“Corinea, a very fayre
and beautifull Nimphe, re-
presenting the Genius of Old Cori-
neus Queene, and the Province of
Cornwalle, suited in her watrie Habit
yet riche and costly, with a Coronet
of Pearles and Cockle Shelles on her
Head, saluteth the PRINCE.”

From the 19th to the 25th pages, relates to Ampion, a grave and judicious prophet personating the genius of Wales, and the narrative of the manner of the sea-fight. S. W.”

It is printed in Nichols's *Progresses of James I.*, vol. ii., pp. 315-323.

(30) A copy is in the British Museum, press mark c. 30. d. 3. The full title is *Chester's Triumph in Honor of her Prince as it was performed vpon S. George's Day, 1610, in the foresaid citie.* London, printed for J. B., and are to be sold in Saint Dunstanes Churchyard in Fleete Streete, 1610. It is printed in Nichol's *Progresses of James I.*, vol. ii., 291-306, and by the Chetham Society, edited, with Introduction and Notes, by T. Corser, M.A., in 1844.

(31) This is printed in Nichols's *Progresses of James I.*, vol. iii. 208-211.

(32) The volume in the British Museum from which I have noted the copies in the above Notes (press mark c. 33. e. 7) is a rare book bound in vellum. It contains, besides other curious tracts, the following pageants : “1605, Triumph of Reunited Britannia ; 1612, Troia Nova ; 1615, Metropolis Coronata ; 1616, Chrysanaleia ; 1618, Sidero Thriambos ; 1621, Sunne in Aries ; 1622, Triumphs of Honor and Virtue ; 1623, Golden Fleece ; 1628, Britannia's Honour.

(33) The pageant for 1628 was by Dekker, and is in the British Museum, press mark $\frac{c. 33. c. 7.}{10}$. The full title is *Britannia's Honor: Brightly shining in severall magnificent shewes or Pageants to celebrate the solemnity of the Right Honorable Richard Deane at his inauguration into the Majoralty of the Honourable city of London, on Wednesday, October the 29th, 1628, at the particular cost and charges of the Right Worshipfull Worthy and Ancient Society of Skimmers. Mart. lib. 7, Ep. 5. Rursus 10, Magnus clamat noua. Troia Triumphans*, inuented by Tho. Dekker. [The imprint is cut off in binding.] The pageant for 1629 was *London's Tempe; or, The Field of Happiness, in which Field are planted severall trees of magnificence, state, and Bewty, to celebrate the solemnity of the Right Honorable James Campebell, at his inauguration into the honorable office of Pratorship or Maiorality of London, on Thursday, the 29th of October, 1629. All the particular Inventions for the Pageants, shewes of Triumph both by Water and Land, being here fully set downe. At the sole cost and liberall charges of the Right Worshipfull Society of Ironmongers*. Written by Thomas Dekker, London. This is reprinted by Fairholt in the Percy Society volume. A copy of this rare pageant, with two leaves in manuscript in the hand-writing of Mr. Rhodes, was sold with the rest of his library, April, 1825. This copy is now in the possession of Mr. J. P. Collier, from which Fairholt's reprint was taken. A perfect copy is in the library of the Duke of Devonshire. See p. 149.

(34) A copy is in the British Museum Library, press mark 113. l. 10, and another copy is in the Library of the Society of Antiquaries belonging to the Fairholt collection. It is also printed in Fairholt's *Lord Mayors' Pageants*, published by the Percy Society. "Only one other copy of this Pageant is known; it is in the Guildhall Library, for which it was purchased of Thorpe, the bookseller, for £4 14s. 6d." MS. Note by F. W. Fairholt in the copy belonging to the Society of Antiquaries.

(35) A copy of this is in the British Museum Library, press-mark c. 30. d. 12.

(36) The following is now the correct list of the pageants in the British Museum Library, so far as I am able to discover them. It will be seen that considerable additions have been made since Mr. Nichols' time:

<i>Mr. Nichols' List.</i>	<i>Present List.</i>
	1605
	1609
	1612
1613 - - - - -	1613
	1614
	1615
	1616
	1818
1619 - - - - -	1619
	1620
	1622
	1623
	1628
	1638
	1639
1655 - - - - -	1655
	1657
	1658
	1660
1661 - - - - -	1661
	1662
	1664

<i>Mr. Nichols' List.</i>	<i>Present List.</i>
	1671
1672 - - - - -	1672
	1674
1675 - - - - -	1675
1676 - - - - -	1676
1677 - - - - -	1677
1678 - - - - -	1678
1679 - - - - -	1679
	1680
1681 - - - - -	1681
	1684
	1685
1686 - - - - -	1686
	1687
1689 - - - - -	1689
1691 - - - - -	1691
	1692
	1693
	1694
	1695
	1698
	1699
	1708

(37) A copy is in the British Museum Library, press-mark 113. l. 11.

(38) A copy is in the British Museum Library, press-mark 113. l. 12.

(39) A copy is in the British Museum, press mark 113. l. 13. The full title is: "*The Royal Oake, with other various and delightfull Scenes presented on the water and land, celebrated in Honour of the deservedly honoured Sir Richard Brown, Bart., Lord Mayor of the City of London, the 29th day of October, in the 12th year of his Majesties most happy reign, An. Dom. 1660, and performed at the costs and charges of the Right Worshippfull Company of Merchant Taylors, being twice as many pageants and speeches as have formerly shouen. By John Tatham. London. Printed by S. G. for R. B., 1660.*" It was reprinted in the Fairholt collection by the Percy Society.

(40) This custom will be included in our volume on "Foreign Manners and Customs," but a note here may be useful. The volume for 1798, lxxviii., p. 184, thus describes the ceremony: "On Ascension-day the Doge, in a splendid barge, attended by a thousand barks and gondolas, proceeds to a particular place in the Adriatic. In order to compose 'the angry gulph,' and procure a calm, the patriarch pours into her bosom a quantity of holy water. As soon as this charm has had its effect, the Doge, with great solemnity, through an aperture near his seat, drops into her lap a gold ring, repeating these words: 'Desponsamus te, Mare, in signum veri perpetuique dominii—We espouse thee, O sea, in token of a real and perpetual dominion over thee.'"

(41) A copy is in the British Museum, press mark 113. l. 14.

(42) A copy is in the British Museum, press mark 9930. d.

(43) This has been printed in Fairholt's collection of *Lord Mayors' Pageants*, published by the Percy Society. A copy is in the British Museum Library, press mark 605. b. 18; one in the Guildhall Library, one in the Bodleian Library, and another in that of the Duke of Devonshire.

(44) A reprint of 1835, by C. Whittingham, is in the British Museum, press mark 9930. g., and in the Fairholt collection at the Society of Antiquaries.

(45) Three copies are now in the British Museum, press marks 625. c. 12 (two copies) and 113. l. 15.

(46) Two copies are now in the British Museum, press marks 113. l. 17 and $\frac{605. c. 12}{3}$.

(47) This has been reprinted in Fairholt's *Lord Mayors' Pageants*, published by the Percy Society. Two copies are in the British Museum Library, press marks 113. l. 18 and $\frac{605. c. 12}{4}$.

(48) Two copies are in the British Museum Library, press marks 113. l. 19 and $\frac{605. c. n}{5}$.

(49) A copy is in the British Museum Library, press mark 113. l. 20.

(50) The British Museum has now two copies, press marks 113. l. 21 and $\frac{605. c. 12}{6}$.

(51) The speech referred to is as follows :

Their majesties in their state coach, preceded by the Earl of Harcourt in his chariot, and the Dukes of Rutland and Devonshire in another chariot, the grenadier guards and the yeomen of the guards, and followed by a corps of the horse guards, passed on to St. Paul's church-yard, at the east end of which the following speech was addressed, with all humility, to the king's most excellent majesty, by the senior scholar of the Grammar school in Christ's Hospital.

"MOST AUGUST AND GRACIOUS SOVEREIGN,

"From the condescension and goodness, which your majesty displays towards even the meanest of your subjects, we are emboldened to hope you will accept the tribute of obedience and duty which we poor orphans are permitted to present you.

"Educated and supported by the munificence of a charity, founded, enlarged, and protected by your royal predecessors, with the warmest gratitude we acknowledge our inexpressible obligations to its bonnty, and the distinguished happiness we have hitherto enjoyed under the constant patronage of former princes. May this ever be our boast, and our glory! Nor can we think we shall prefer our prayer in vain, whilst with earnest but humble supplications we implore the patronage and protection of your majesty.

"To our ardent petition for your princely favours, may we presume, dread Sovereign, to add our most respectable congratulations on your auspicious marriage with your royal consort. Strangers to the disquietude which often dwells within the circle of a crown, long may your majesties experience the heart-felt satisfaction of domestick life; in the uninterrupted possession of every endearment of the most tender union, every blessing of conjugal affection, every comfort of parental felicity. And may a race of princes, your illustrious issue and descendants, formed by the example, and inheriting the virtues of their great and good progenitors, continue to sway the British sceptre to the latest posterity."

As soon as he had finished, the boys in a grand chorus chanted, God save the king, Amen. After which, the senior scholar delivered two copies of the speech to the king and queen, who received them most graciously.

(52) A copy is in the British Museum Library, press mark 113. l. 22.

(53) A copy is in the British Museum Library, press mark 9930. d.

(54) A copy is in the British Museum Library, press mark 813. h. 61. The full title is: *London's Triumph, or the Goldsmiths' Jubilee, performed on Saturday, October xxix., 1687, for the Confirmation and Entertainment of the Right Honourable Sir John Shorter, Kt., Lord Mayor of the City of London, containing a description of the several pageants and speeches made, proper for the occasion, together with a song for the entertainment of his Majesty, who with his royal consort, the Queen Dowager, their Royal Highnesses the Prince and Princess of Denmark, and the*

whole Court, honour his Lordship this year with their presence. All set forth at the proper costs and charges of the worshipful Company of Goldsmiths. By M. Taubman. Printed and published by authority. London: printed by J. Leake in Jewin Street, 1687.

(55) There are two original copies in the British Museum, folio, under press marks 605. c. 12 and 113. l. 23. The edition of 1761 is also there, press mark 605. d. $\frac{29}{8}$, and it is printed in the Somers Tracts, 1809, 4to.

(56) A copy is in the British Museum Library, press mark 113. b. 24.

(57) A copy is in the British Museum Library, press mark 113. l. 25.

(58) A copy is in the British Museum Library, press mark 113. l. 26.

(59) A copy is in the British Museum Library, press mark 113. l. 27.

(60) A copy is in the British Museum Library, press mark 604. h. 29.

(61) A copy is in the British Museum Library, press mark 604. h. 30.

(62) A copy is in the British Museum Library, press mark 115. i. 45.

(63) It may be useful to give the titles of the following books on London pageants: *Catalogue of a Collection of Works on Pageantry, bequeathed to the Society of Antiquaries of London, by the late Frederic William Fairholt, Esq., F.S.A.* London, 1869, 8vo., pp. 40.

Fairholt (F. W.) *Lord Mayors' Pageants, being collections towards a history of these annual celebrations, with specimens of the descriptive pamphlets published by the City poets.* London: printed for the Percy Society, 1843-1844, 8vo., 2 vols., pp. xl. 178; viii. 288. Part I., History of Lord Mayors' Pageants; Part II., Reprints of Lord Mayors' Pageants.

(64) Nash's book is *Pierce Pennilésse, his supplication to the Divell*, London, 1592, 4to. Other editions were published in 1593 and 1595, and Mr. J. P. Collier in 1870 published it for the Shakespeare Society. On "Bumper" and "Bombard," consult Palmer's *Folk Etymology*.

(65) In vol. liv., 1784, p. 99, it is stated that the curfew, called there "culfer, i. e., cool-fire" (?) was rung at Rotherham.

(66) This refers to the following paragraph in vol. xxi., for 1751, p. 282:

"Thursday 20.—John Shakeshanks, woolcomber, and Anne his wife, of the parish of Weathersfield in Essex, appeared at the customary court at Dunmow-parva, and claim'd the bacon according to the custom of that manor."

(67) At the following references the ceremony is described from contemporary witnesses: 1793, p. 571; 1796, p. 431; 1814, p. 693; 1817, p. 559.

(68) The following is the letter referred to (1813, part ii., p. 308):

"Southey, in "Omniana," vol. ii., p. 178, quotes, from Fuller, a Charter granted by Henry VIII. to Francis Brown, grandfather of the Founder of the sect of the Brownists, giving him leave to put on his cap in the presence of the King or his heirs, etc. I have in my possession 'A right fruitfull Booke of Examples, or Copies of sundrie sorts of Instruments of Writings,' printed in 1599. Among divers Instruments, is 'a Licence for a Man to keepe on his Cap,' which runs as follows:

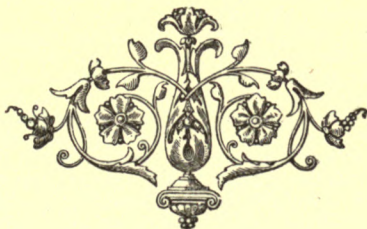
"Henrie the Eight, etc. To all maner our Subjects, as wel of spirituall prehemine and dignity, as of temporall authoritie, these our Letters hearing and seeing, and to every of them, greeting. Forasmuch as we be credibly informed, that our welbelovéd T. M., for divers infirmities which he hath in his head, cannot conveniently, without his great danger, be *discovered* of the same: We let you wit, with consideration thereof, wee have by these presents licensed him to use and wear a bonnet at all times, as well in our presence as elsewhere, at his libertie. We, therefore, will and command you, and euerie of you, to permit and

suffer him so to doe, without any your challenges or interruption to the contrarie, as ye tender our pleasure and will avoid the contrarie. Given under our signet, at our Palace at Westminster, the xx day of May, 36 yeare of our raigne.'

"Yours, etc., HUGH CALPERS."

(69) The words in Whitaker's *Loidis and Elmete*, p. 182, are as follows :

- " Thy Love that thow to one haste lentt,
In Labor loste thy Tyme was spent.
- " Thy foes mutche grieffe to the have wroughte,
And thy Destruction have they soughte.
- " My sonne, off Pride looke thou beware,
To sarve the Lorde sett all thye care.
- " Lett Wisdome rule well all thy waies,
And sett thy minde the Lorde to please.
- " Thy hautie mynde dothe cause ye smarte,
And makes the sleape wth carefull harte.
- " In Godlie trade ronne well thy race,
And from the poore torne nott thy face.
- " Thy youthe in follie thou hast spentt,
Defere nott nowe for to repent.
- " Trust nott this worlde thou woeful wighte,
Butt lett thye ende be in thye sighte."





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